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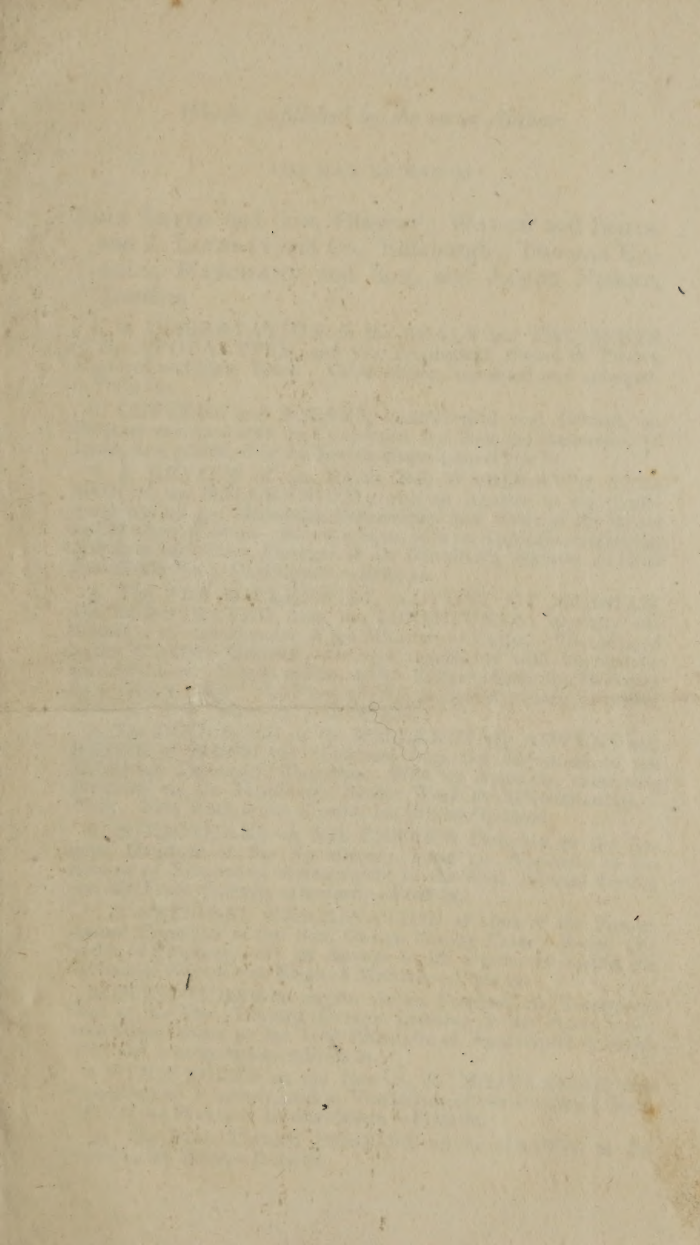
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CONTAINING AN EXAMINATION OF THE REV. W. BURGH'S ATTEMPT TO VINDICATE
THE PAPACY FROM THESE CHARGES, AND TO FIX ON THE PROTESTANT
CHURCHES THE IMPUTATION OF FALSELY INTERPRETING
THE PROPHECIES OF ANTICHRIST.

✓
BY WILLIAM CUNINGHAME, Esq.

OF LAINSHAW, IN THE COUNTY OF AYR.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold
of every foul spirit, and the cage of every unclean and hateful bird."—Rev. xviii. 2.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not
of her plagues."—Ibid. ver. 4.

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PREFACE TO THE FIRST EDITION.

1841.

THE first edition of this work was published in the year 1841, and has since that time been the subject of many editions and reissues. The present edition is the result of a new and complete revision of the original text, and is intended to be a more accurate and complete representation of the original than any of the previous editions. The work is divided into two parts, the first of which contains the original text, and the second of which contains the notes and commentary. The original text is written in a clear and concise style, and is intended to be a more accurate and complete representation of the original than any of the previous editions. The notes and commentary are written in a more detailed and scholarly style, and are intended to provide a more complete and accurate representation of the original than any of the previous editions. The work is intended to be a more accurate and complete representation of the original than any of the previous editions.

PREFACE TO THE FIRST EDITION.

THERE are many circumstances in the times in which we live, that seem to call for new statements of the principles upon which the Reformed Churches originally separated from Rome, and continue still to reject her authority.

In general, it is to be feared that Protestants, are very ignorant of the present state of the Church of Rome, and it is, perhaps, to be attributed to this cause, that an impression seems to have become widely disseminated, that the Popery of the present day is essentially different from that professed in former times. The author of these pages believes this impression to be both erroneous and dangerous, and in order to show what the Romish Church now is, he has endeavoured as much as possible to draw his information from the more recent statements of the doctrines and worship of that Church.*

Another idea seems to have gone forth, that all danger from the Church of Rome is past: it is to be feared, that this opinion also is not correct. The author indeed believes, as he has endeavoured to prove in another place,† that the final destruction of that Church is near at hand. But he must, in candour, state, that many able and pious Protestants do not agree with him in this sentiment. He will also add, that the same Scriptures from which he has deduced this inference, lead him to anticipate that Rome will make an expiring effort to regain her lost authority. This expectation seems to be confirmed by what is now passing in the world. In every part of the United Kingdom, we hear of the rapid increase of

* Since this volume was sent to the press, I have met with a Work in two volumes, which I understand to be of high authority among the Papists in this country. Its title is, "The Sincere Christian instructed in the Faith of Christ from the written Word." If I had seen it at an earlier period, I should have taken some notice of its contents in these pages.

† See my Dissertation on the Seals and the Trumpets of the Apocalypse, and the Prophetical period of 1260 years.

Popery ; and the danger which may yet arise from this source, is already far more formidable, than the great body of the public are at all aware of. The information contained in the following extracts from a literary journal of last year, will probably be new to many of the readers of this volume, and if they possess any zeal for the interests of true religion, it will not fail to awaken them to the necessity of more than ordinary vigilance.

“ Our immediate forefathers, who witnessed the suppression of the order of the Jesuits, and who know but too well the satisfactory evidence on which it was founded, would have wept in pity, mixed with indignation, if they could have suspected, that the lapse of less than half a century, would have effaced from the minds of their children, the conduct and principles of this iniquitous fraternity. We seriously believe, that there is no professedly religious society whatever, the formidable office of the Inquisition by no means excepted, which has done so much injury to Christianity and the world at large, as that now under consideration. United together by indissoluble ties, and governed by the most artful and impious system of rules, the Jesuits want nothing but a fulcrum to move and unhinge the moral world. This important *datum* has been once more conceded ; the head mechanist at Rome has provided the lever, and furnished the motive power, while England among other nations has, with its usual good nature, provided a place on which the Jesuits may conveniently stand to conduct their experiments.

“ Those of our readers who have watched the operations of this insidious order, will easily perceive, that we allude, among other circumstances, to the attempt which has been too successfully made to set up a Jesuit college within the home dominions of his Britannic Majesty, and the immediate limits of the English Church. If we have not wholly mistaken the character of the Jesuits, such an institution is pregnant with the greatest dangers to any Church or State, into which it is admitted ; and we, therefore, think it most highly important, that the public should be fully on their guard with respect to the subtle adversaries with whom they will soon have seriously to contend.”—“ We have already intimated, that a large Jesuit college at this moment exists in the very heart of the British dominions. The place where this innovation on Protestant discipline, and this experiment on Protestant forbearance, were to be tried, was Stonyhurst, near Preston, in Lancashire ; where, for thirty

“ years past this powerful order has possessed a spacious
 “ college, amply provided with all the machinery of Jesuitism.
 “ The studies of the place are stated to be conducted upon the
 “ same system with those of the Roman Catholic universities
 “ abroad; and there are regular professors in all the usual
 “ branches of scientific and scholastic education. The col-
 “ lege, which is a very extensive building, has room for four
 “ or five hundred pupils, independently of the professors,
 “ managers, and domestics, and is said to contain at the pre-
 “ sent moment, five hundred or more individuals of various
 “ descriptions. It is surrounded with suitable offices for trades-
 “ men and artizans of every description, proper for rendering
 “ the establishment independent and well supplied with the
 “ necessities and conveniences of life.

“ To the college are attached more than a thousand acres
 “ of land, which the Jesuits keep in their own hands, and farm
 “ under the direction and management of one of their mem-
 “ bers. In addition to the produce of this land, which is con-
 “ sumed in the college, the Jesuits, by means of large pur-
 “ chases from the neighbouring farmers and others, extend
 “ their influence, and with it their faith, throughout the whole
 “ of the surrounding country. Conversion of Protestants, and
 “ Roman Catholic instruction are provided for, on a scale the
 “ most extensive and complete; and the success of the experi-
 “ ment, we are sorry to say, has been fully equal to the pre-
 “ parations.

“ The pupils in the establishment are collected from various
 “ parts of Great Britain and Ireland, and the Continent; so
 “ that the Jesuits in this college have extensive communica-
 “ tions and correspondence with numerous parts of the world;
 “ and the importance of their letters may be inferred from
 “ the particular precautions which they adopt respecting them.
 “ Their present number of pupils is supposed to be from two
 “ to three hundred, which is thought to be not more than the
 “ average for the last five and twenty years.

“ Within a quarter of a mile of the college, is a seminary
 “ for boarding and educating boys, preparatory to their en-
 “ tering the establishment at Stonyhurst. This initiatory in-
 “ stitution is appropriated exclusively to those who are destined
 “ for the superior college, and our author very justly remarks,
 “ that the almost entire seclusion of these youths from all in-
 “ tercourse with mankind, which takes place during their pro-
 “ bationary studies, is not calculated to remove the distrust and

“ apprehension which are naturally excited by the mystery
 “ which attaches more or less to Jesuitism in general.

“ There is every reason to suppose the Stonyhurst Society
 “ to be possessed of considerable wealth, arising from the profits accruing from their pupils and their estate, with perhaps
 “ some other sources, such as the voluntary donations of their
 “ partizans and admirers. Their influence is greatly strengthened by their being the accredited heads of the neighbourhood, especially in their own manor, and the surrounding
 “ district, so that they feel no necessity for being either timid
 “ or private in their unceasing efforts to make proselytes. By
 “ their exertions, Popery has alarmingly increased in the
 “ duchy. It is certain, that whereas before their arrival there
 “ was not perhaps half a score Papists about Stonyhurst, the
 “ greater part of the population in that vicinity, to the amount
 “ of some thousands are now become such; and the principal
 “ Jesuit priest at Preston is said to have made a boast, that
 “ when he came to the place a little more than twenty years
 “ ago, a small room would have accommodated his whole congregation, whereas now, two large chapels, which have been
 “ since erected, and are each capable of containing two thousand, are not sufficient for their converts.

“ It is not an unimportant or an unalarming circumstance to
 “ those who know the real character of this Order, that the Roman Catholic chapels in that part of England, which are nearly
 “ as numerous as the Protestant Churches, are filled not with
 “ ordinary priests, but with priests of the Society of Jesuits.
 “ Several Jesuit ministers are stationed at the neighbouring
 “ town of Preston, who frequently make excursions to Ireland,
 “ and who, since the peace, have maintained considerable
 “ intercourse with France, and other parts of the Continent.”

“ The Jesuits, in conjunction with the Papists in general,
 “ lately created a large school upon the new system for the
 “ education of children of both sexes to the number of about a
 “ thousand, *to which the members of Parliament for Preston,*
 “ *as well as CERTAIN CLERGYMEN and other avowed Protestants* are stated to have largely contributed.”

“ To those who have well considered the general history
 “ and character of the Jesuits, the subtlety and ingenuity with
 “ which they thus insinuate themselves into the confidence of
 “ respectable and opulent Protestant families, and the dexterity with which they mould them to their latent purposes,
 “ will not appear at all surprising. It is a fact, that these men
 “ have regularly and systematically preached for years past in

“ the populous town of Preston, against the English church
 “ and faith; while it is said that even the booksellers of the
 “ town are afraid publicly to expose for sale any books against
 “ Popery, though there is a bookseller in the town, whose
 “ windows and shop are covered with Anti-protestant publica-
 “ tions. The Jesuits literally exert an ascendancy over a
 “ considerable number of the clergy and magistracy in the
 “ neighbourhood, and boast among their patrons and allies
 “ names of considerable influence and respectability.”

“ The danger with which such an establishment is pregnant,
 “ both to the Protestant faith and even the Protestant govern-
 “ ment of these realms is too obvious to need much comment;
 “ especially when we consider that the intrigue is conducted
 “ in a part of the country most favourably circumstanced to
 “ promote its success. The dense population of Lancashire,
 “ and the disaffection of a large class of its manufacturing in-
 “ habitants, render a Jesuit college in the neighbourhood
 “ doubly ominous and alarming.* If one institution of the
 “ kind be thus allowed, there can be no reason, *if it so please*
 “ *his Holiness the Pope, whose sworn servants the Jesuits*
 “ *are*, why a similar system should not be introduced into
 “ every other county and neighbourhood in England. It can-
 “ not be said in extenuation, that although the college has been
 “ thirty years in existence, it has done no injury, and there-
 “ fore ought not to be suppressed; for the undeniable fact is,
 “ that in a religious point of view, it *has* done incredible
 “ harm; and the probability is, that in a very few years, if
 “ the system be suffered to go on with its present accelerated
 “ progress, but a small number of Protestants will be found in
 “ the county of Lancaster, or within a considerable distance
 “ of its influence. Even nearer home, the number of Roman
 “ Catholics is sensibly on the increase; so much so, that it
 “ has been calculated that in England alone, there are not at
 “ present much fewer than *one thousand public chapels* in the
 “ connexion, besides the private chapels of Catholic families,
 “ of which far the greater part have been erected within the
 “ last five and twenty years. Considering these things, we
 “ are not much surprised to find it announced, that in the
 “ summer of 1813, there were confirmed by a Catholic bishop

* “ We would, however, in candour add, that at a late meeting of
 “ magistrates in Lancashire, these fathers have thought proper to send
 “ in a very loyal and proper address on the occasion.”

“ in the towns of Manchester, Liverpool, and Preston alone,
 “ no less than *three thousand* children. *We are, however,*
 “ *surprised that any conscientious and intelligent Protestant*
 “ *can survey an institution, such as has been described,*
 “ *without inquiring for what ultimate purpose this vast ma-*
 “ *chinery has been constructed, and without auguring dan-*
 “ *gers of considerable magnitude both to our church and*
 “ *state, from the tacit encouragement of such a system.* We
 “ have, however, like good honest unsuspecting Englishmen,
 “ submitted to the introduction of Romish priests, bishops, and
 “ vicars apostolic; we have seen nunneries and other Popish
 “ institutions founded, without any emotion; even the Jesuits
 “ in England could not disturb our slumbers; to complete
 “ therefore the design, we are now gravely threatened with a
 “ resident cardinal; though to speak the truth, we do not
 “ imagine that any thing short of a visit from the Pope
 “ himself will have the effect of putting us fully on our
 “ guard against the machinations of a hierarchy, whose first
 “ maxim has ever been to reduce mankind in all ages, and
 “ in all nations, to the utter subjection of mind and will to
 “ the spiritual usurpation of a despotic church.”*

In such a state of things as is depicted in the foregoing
 quotations, and with the obvious fact before our eyes, that la-
 titudinarian principles with respect to the differences which
 separate the churches of the Reformation from the communion
 of Rome, are daily growing among professing Protestants,
 encouraged by the spirit of an infidel Philosophy, and by a
 liberality falsely so called, it cannot be superfluous to recall
 the attention of Protestants to some of those passages wherein
 the Holy Spirit was pleased by the mouths of his servants the
 prophets and apostles, to warn the church of the future abo-
 minations of Papal Rome.

A work of this kind is necessarily controversial. It has,
 however, been the constant endeavour of the author to speak
 of things rather than of persons, remembering that to judge
 persons belongs to God only. He rejoices in believing that
 there have in all ages been truly spiritual Christians, who have
 lived and died in the communion of the Church of Rome;
 who, like the seven thousand names in Israël,† have not

* Review of a History of the Jesuits in the British Review for 1817, pp. 431—435.

† 1 Kings xix. 18.

bowed the knee to Baal, though they have, by the invincible prejudices of education, been prevented from discerning the true character of that church.

Indeed, in these pages the reader will find the testimonies of some honest Roman Catholics against the errors and usurpations of the Popes, who thereby have proved, that though they were included in the external communion of Rome, they did not believe the lie of the Man of Sin and Son of Perdition.*

The author is here, however, compelled to add, that he cannot extend the principle of charity to Roman Catholics quite so far as is enjoined in the following observations by an able writer of the present day, who asks, "should any member of that (the Romish) persuasion come forward with a mitigated view of the peculiarities of Catholics, so as to leave the great doctrines of faith and repentance unimpaired by them, and state, that an averment of the Bible has never in his instance been neutralised, or practically stript of its authority by an averment of Popes and Councils—on what principle of candour shall the recognition of a common Christianity be withheld from him?"†

Now, in answer to this question, it may be stated, with all due deference to the eminent character from whom it proceeds, that our Lord himself has warned us against an implicit reliance upon the professions of men. If Dr Chalmers were better acquainted, than he professes himself to be, with the present state of the Catholic mind, he might, perhaps, see reason to think that it is a part of the modern policy of Rome, carefully and systematically to accommodate itself to the circumstances in which it is placed. Thus, though Popery be every where essentially the same, yet we must not suppose that it in all countries assumes the same external hue. Chameleon-like, it adapts its colour to that of the surrounding medium. Since the Reformation, the Papists have been much more guarded and ambiguous than before, in their public formularies. They also vary considerably in the grossness of their practice in different countries. We shall not, perhaps, among ourselves, hear "*that the picture of our Lady of such a place has opened or shut its eyes, or*

* 2 Thess. ii. 9, 10.

† A Sermon preached before the Glasgow Auxiliary Hibernian Society, by Thomas Chalmers, D.D. Preface, p. 7.

"*changed colour, or perspired;*" yet these abominations still exist in Italy and the Spanish Peninsula, and are encouraged by the Priesthood; nay, even in our own days such things have been encouraged by the whole Roman Catholic Prelates of our sister island.* But in this country, the Romish advocates, and especially such among them as are of the order of the Jesuits, will at all times be prepared with *mitigated views* of their doctrines and practices, in order to make them palatable to Protestants. We do not say that all such statements are to be rejected as designedly false; but we do aver, that they are not to be received with implicit confidence. Let a Romish Priest warn his flock of the sin and danger of the idolatry of Loretto, or let him admit among his people the free use of the Scriptures without note or comment, and we shall then with gladness hold out to him the right hand of fellowship.

But no affirmations on the part of Papists, "that the system is imaginary," can weigh with the Protestant who sees its real existence inscribed on the public and authorized formularies of the Romish Church, and who takes "heed unto that sure word of prophecy as unto a light that shineth in a dark place,"† wherein the continued existence of the Antichrist till he is destroyed by the brightness of our Saviour's second appearance is expressly predicted.

I deem it necessary, before closing this Preface, to remark that I do not profess in this volume to exhibit a complete portrait of Popery. Accordingly, it will be found that I have said nothing about transubstantiation and the idolatry of the mass. It seems to me, that to touch on these subjects without a full discussion of them, would be injudicious; and to have completely investigated them would have increased the work to a greater size than might be conducive to its general usefulness. I have, therefore, merely endeavoured to seize and delineate such of the more prominent features of the system as seemed to be necessary to justify the contents of my title-page.

It remains for me to say, that as I have largely borrowed from the works of former commentators, I make this general acknowledgment, to preclude the necessity of a formal reference to their pages, in every place where I have used their arguments or illustrations.

* See Note in p. 67 of this Tract.

† 2 Pet. i. 19.

PREFACE TO THE SECOND EDITION.

THE body of the Tract, of which a second Edition is now sent forth, was written about eighteen years ago, in consequence of the request of an excellent Clergyman now deceased,* that I would publish an answer to the Letters of the Rev. Mr Calderbank, a Romish Priest, who had recently been successful in persuading a young Lady of his acquaintance to apostatize to the Church of Rome.

After, however, I had completed the MS. as far as the end of the 7th Chapter, it was laid aside by me, and I gave up all intention of publishing it, not from any change of opinion as to the importance of the subject, but rather from a fear that I had not treated it in a manner worthy of its deep and transcendent importance. The work would probably never have seen the light, but for the occurrence of an unexpected circumstance, which awakened my mind to a sense of the urgent necessity of some effort being made, to arouse the Protestant Churches to a sense of their danger. The circumstance above alluded to, was the publication of a Sermon preached by the Rev. Dr Chalmers before the Glasgow Auxiliary Hibernian Society, which is referred to in the Preface to the former Edition.

As soon as this Discourse fell into my hands, I felt an ardent desire to give a decided expression of my dissent from some of the sentiments which were contained in it, and I therefore resolved on the publication of my MS., and having added the last Chapter, in which are some strictures on the Sermon of Dr Chalmers, with the Preface, the Tract was sent forth in October, 1818.

The great and alarming increase of the Romish Church in these kingdoms since that period, is not generally known to the Christian public. It becomes, therefore, necessary to state

* The late Rev. J. Serjeant of Graffham in Sussex, the Biographer of Martin and Tomlinson.

some particulars of it for the information of Protestants, who are not so swallowed up with the politics or the affairs of this world, as to be dead to the interests of the kingdom of God.

It appears then from the Laity's Directory, a Romish work for the year 1814, that the number of Chapels of that Church at that time in London and its vicinity, were 22, and in the whole kingdom besides, the number reported was only 23.*

Now, however, according to a Letter I have recently received from the Secretary of the Reformation Society, the number of Chapels in Great Britain is 497, and the increase since 1824 has been 88, viz. 65 in England, and 23 in Scotland. The increase in Scotland has been since 1829, previous to which period the number in that country was not published. In speaking of this large increase in their numbers, the advocates of the Romish Church use the following language: "If any
" proof were wanting of the rapid and wide progress of the
" (Roman) Catholic Religion in this kingdom, it would cer-
" tainly be found in the amazing increase of places of worship,
" which are springing up in every direction with astonishing
" rapidity throughout this country. Unlike the meritricious
" exertions of the Established Churches, raised only to make
" a show of fictitious numbers, and after spending large sums of
" the Public money, are left to the delightful solitude of the
" Parson intonating to the deputy below, and receiving the
" faithful echo to their mutual edification. The New (Roman)
" Catholic Chapels, and the enlargement of others, are solely
" of necessity, for no other purpose than the reception of an
" overflowing surplus of persons, eager for the blessings which
" the Catholic (Romish) Church alone can unfold and com-
" municate."†

Moreover, besides the establishment of the Jesuits at Stonyhurst, which is still, I believe, in full vigour, the Romish Church has lately acquired by purchase a magnificent mansion in the neighbourhood of Bath, with some hundred acres of land. The house has been converted into a college with a residence for the Bishop, and new buildings are being, or have been added to it. The Romish Church is said to be rapidly in-

* Protestant Journal, Vol. I. p. 31.—There must therefore be a mistake in the number of Chapels stated by the British Review, P. vii.

† Romish Orthodox Journal for Nov. 1830. Quoted in the Protestant Journal, Vol. I.

creasing in that quarter. It is likewise reported, that the Jesuits have purchased large estates near Birmingham, where preparations are making for the erection of an immense establishment.

It must also not be concealed from the Reader, that new dangers and new trials from *within* now threaten and afflict the Protestant Churches, by the defection of some of their own ministers from the faith of the Reformation; certain clergymen of the English and Irish Episcopal Churches having openly renounced the testimony of the Reformers against Papal Rome from the Prophetic Scriptures. We do not impute it to these persons that they abjure their Protestant profession; but in the face of the Churches, we do charge them with APOSTASY to such an extent as to have fallen from the character of THE WITNESSES OF GOD AGAINST PAPAL ROME, by denying the true sense of the Prophetic denunciations against that Church and HER HEAD THE POPE; and, therefore, we do affirm, that they have also fallen from the true name of PROTESTANT.

I am well aware, that in thus speaking, I shall incur much censure and obloquy in some quarters, and that in others I shall at least be charged with want of charity. I hope, however, I have long since ceased to desire the approbation even of good men, excepting in subordination to the higher calls of duty. I believe, that we live in times so perilous that *half language* will not do, and that if we would glorify God and save our own souls, we must speak and act with decision. In describing the error of those who deny the Protestant interpretation of the Prophecies of Antichrist as an *Apostasy*, I have used the very same term as is applied by one of their own number to the whole Protestant Churches, seeing that he calls *Protestantism using the widest extent an apostate denomination*.* Moreover, if, as is proved by the most irre-

* Reverend W. Burgh's Lectures on the Second Advent, p. 40. —As this charge against Protestantism is referred to in more than one place in the Appendix, it may not be superfluous here to point out the sophism which is discernible in the above passage of Mr Burgh's book. That which he describes is not in point of fact Protestantism, but a departure from Protestantism, and when the learned writer argues from Protestants as they now are, to Protestantism, the fallacy is just similar to that of Infidels, who charge upon Christianity itself, the bloodshed, the persecutions, the impurities of those who have called themselves Christians. But does Mr Burgh thus reason

fragable evidence in these pages, the Church of Rome be THE APOSTASY, and the Papacy THE MAN OF SIN, of 2 Thess. ii. 1—12; then it follows by necessary inference, that every professed Protestant who denies these truths is thus far guilty of *apostasy* from the faith of the Reformers,* seeing that they with one voice affirmed both these propositions.

Let me observe, in the next place, that I have long been persuaded, that of the false prophets of the last times, some will appear in the shape of false interpreters of the Prophetic Scriptures; and as it is my deliberate view of the principles of interpretation adopted by Mr Burgh, that they are subversive of the faith of the Reformation, and tend to pave the way for the re-establishment of the Romish Church, I freely acknowledge, that in the Appendix wherein I have examined his arguments, there will be discerned a spirit of more than usual severity. Towards the Reverend Author himself, I cherish no other than a sincere desire that he may be converted to the faith of the Reformation. But of his errors (as I wholly repudiate the maxim of *the innocence of error*,†) I think it scarcely possible to speak in terms too severe.

I wish, in closing this preface, to supply one or two omissions in the body of this Tract. In giving the list of the ten Gothic kingdoms, into which the Roman Empire of the West was originally divided after its overthrow,‡ I have omitted to state, that the number TEN, frequently denotes in Scripture, an *indefinite plurality*. Examples of this occur in Gen. xxxi. 7. Zech. viii. 23. Amos vi. 9. 1 Sam. i. 8. It is not then, in point of fact, necessary to make out the precise number of *Ten*, and this remark furnishes a complete answer to the objection of those who are dissatisfied with every list of the ten kingdoms which has been or can be given; because, as they say, it cannot be clearly made out that exactly that number did simultaneously arise and continue in existence. All nations, it is presumed, do in like manner employ particu-

when Popery is in question? O no. I refer to his Lectures, p. 62, 63.

* Using the word in the sense it bears in Acts xxi. 21, where the literal sense of the Greek is, *that thou teachest Apostasy from Moses*.

† See the Remarks of the late venerated Mr Wilberforce on the Maxim, that sincerity is all in all, in the first Chapter of his Practical View.

‡ See Chap. vii. of this Tract.

lar numbers to signify indefinite plurality. In our own tongue, the numbers, *ten, twenty, fifty, an hundred, five hundred, a thousand, ten thousand*, are all used after this manner.

There is mention made in the 2d Chapter of this work, of a Romish Manual of devotion to the Virgin, called the *Mary Psalter*, which I have never been able to procure. I have lately, however, received from the Secretary to the Reformation Society, a description of this Manual, which he saw and examined in the Bodleian library at Oxford, and the public library at Cambridge. It is not now to be found separately,* but only in the whole works of Bonaventure. It is a composition of his, and is an imitation of the Psalter of David. The author takes the first verse of every Psalm, and in each of them EXPUNGES THE NAME OF GOD, AND INSERTS IN THE ROOM OF IT THE NAME OF THE VIRGIN. The remainder of each Psalm is the composition of Bonaventure himself, who is one of the most celebrated devotional writers of the Romish Church, being surnamed the *Seraphic Doctor*. He was a Cardinal, and is now one of the Saints worshipped by that Church, having been canonized in the year 1482, by Pope Sixtus IV. rather more than two centuries after his death, which happened in 1274.† The Church of Rome has, therefore, completely identified herself with this writer, and has thus taken to herself the guilt and the BLASPHEMY of expunging in the above Manual, the name of the LORD GOD ALMIGHTY, from the first verse of every Psalm, of the whole book of Psalms, and substituting for that AWFUL NAME, the name of the VIRGIN MARY; and the book thus composed, is called the *Mary Psalter*, which they who are admitted into the Confraternity of the Sacred Rosary, and desire to enjoy all its benefits, are recommended to recite once a week.‡

November 30th, 1833.

* A 12mo. edition of it was printed at Constance, in the year 1611. See Watt's *Bibliotheca Britannica*, vol. i. p. 130.

† Dupin *Bibliothèque des Auteurs Ecclesiastiques*, Tome xme.

‡ *Debet semel in hebdomada recitare totum Psalterium, sive Rosarium, sive Coronam beatæ Virginis.*—Let him once in the week recite the whole *Psalter*, or *Rosary*, or *Crown*, of the Blessed Virgin.—See *Officium Beatæ Virginis Mariæ*, p. 721. Antwerp, 1780.

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NOTICE TO THE READER.

It may be proper to apprise the reader, that I have in this edition altered the title of this Tract; the former title was, *The Apostasy of the Church of Rome, and the Identity of the Papal Power, with the Man of Sin and Son of Perdition, &c. Proved from the Testimony of Scripture and History.*

THE
CHURCH OF ROME THE APOSTASY,
&c.

CHAPTER I.

INTRODUCTORY OBSERVATIONS—GENERAL STATEMENT OF THE
SUBJECT.

DURING the abode of our Lord and Saviour Jesus Christ upon earth, he solemnly warned his disciples that after his departure from the world, many false prophets would arise in his Church, who should deceive many.*—In this prediction, it is probable that he alluded not only to individual impostors and false teachers, but also to those schemes of false religion which should be propagated by wicked men pretending to be his ministers. It certainly, therefore, is an inquiry of vital importance, whether there be reason to believe that any of those systems which are extensively prevalent among the nations professing to hold the faith of Christ, are chargeable with the guilt of having corrupted the pure fountain of Divine truth, which first emanated from the Saviour and his inspired Apostles, by mingling with it false doctrines and human commandments, unprofitable and dangerous to the souls of men.

But if this inquiry be important to Christians in general, it is more peculiarly so to those who profess the Protestant dogmas. For it is well known that the separation of all the Protestant Churches from the communion of Rome was founded upon a direct charge of *apostasy* preferred against that church. If that charge be not substantiated, it is impossible

* Matth. xxiv. 11.

to justify the Reformers; they become chargeable with the guilt either of schism or of heresy; and it seems as a necessary consequence to follow, that it is the duty of Protestant Churches to make their peace with Rome, by again bowing their necks to her authority.

It is indeed in these days accounted a mark of a liberal and enlarged mind to soften down the points of difference between the Romish and the Reformed creeds; but if the Scriptures denounce either of these systems as *an apostasy from the faith once delivered to the saints*, such spurious liberality cannot be well-pleasing in the eyes of Him, who has solemnly testified his displeasure against those who call evil good, and good evil.

It is evident from various other parts of the New Testament, that the general warnings given by our Lord himself as already mentioned, were not thought sufficient for the guidance of his Church in future ages. A more particular prediction of a great Apostasy in the Church was therefore left on record by the Apostle of the Gentiles in two different passages of his epistles; and a detailed prophecy of the same event was afterwards delivered to the Apostle John in the book of Revelation.

It is my design in these pages to limit myself chiefly to the consideration of the prophecy contained in St Paul's second Epistle to the Thessalonians, which describes the *Apostasy* in such language as to render it a matter of little difficulty to trace its accomplishment in the history of the professing Church of Christ.—The words of the prophecy are as follow:—

“*Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto him; that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand.—Let no man deceive you by any means; for (that day shall not come) except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.—Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then*

shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (even him) whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they might believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.—*

An erroneous notion had, it seems, gone forth among the Thessalonian Christians that the day of the Lord was very near at hand. This opinion was founded upon a misconception of certain expressions in the first epistle of St Paul to the same Church. To correct the mistake, the Apostle in the above passage assures the Thessalonians that the Advent of the Lord and the day of Judgment were to be preceded by a *falling away or apostasy* in the Church, and the appearance of the MAN OF SIN, whose character, and end, he describes in the context. In considering the whole passage, there are two things which obviously present themselves to our view as distinct objects of inquiry. The first is,—What is included in the term APOSTASY? and, are there any marks of such an apostasy in the Christian Church? and secondly,—What power was intended by the MAN OF SIN, and SON OF PERDITION.

I shall endeavour, in the following pages, to prosecute these different objects of research with as much succinctness as possible; and in concluding, I shall briefly review certain other passages of the prophetic writings relating to the same subject, whereby new light will be reflected upon the prophecy of St Paul.

* 2 Thess. ii. 1—12.

CHAPTER II.

THE TERM APOSTASY ASCERTAINED TO BE SYNONYMOUS WITH IDOLATRY—TWO PROPOSITIONS LAID DOWN CHARGING THE GUILT OF IDOLATRY ON THE CHURCH OF ROME ; *First*, IN THE WORSHIP OF SAINTS ; AND *Secondly*, OF IMAGES—THE WORSHIP OF SAINTS BY THE CHURCH OF ROME PROVED TO BE IDOLATRY—THE ARGUMENTS OF THE REV. P. GANDOLPHY IN DEFENCE OF SAINT-WORSHIP CONSIDERED AND ANSWERED.

THE first clause of the Prophecy which is the subject of our investigation, declares, that *that day shall not come*, that is, the day of the second advent of Christ to judge the world, *except there come* A FALLING AWAY *first*. The word so translated is *αποστασια*, from which is derived our English noun “apostasy,” signifying a defection from true religion.—Now it is easy to prove that in the Scriptures, *apostasy* is used synonymously with the sin of *idolatry* ; so that when the children of Israel were guilty of that sin, we find that they are charged with *apostasy* against the Lord.

Thus when the tribes of Reuben and Gad, and the half tribe of Manasseh, built an altar by the river Jordan as recorded in the book of Joshua, the rest of the children of Israel conceiving that the altar was for idolatrous purposes, charged the tribes who had erected it with an intention to rebel or *apostatize* against the Lord their God ;* and the tribes of Reuben, &c. in vindicating themselves from the charge, use the following words. *The Lord God of gods, He knoweth, and Israel he shall know, if it be* IN REBELLION, or (accord-

* Joshua xxii. 18. See the version of the seventy, who render the Hebrew תמרודו אתם יהיה, και εσται εαν αποστασιτε, and it shall be *if we apostatize*.

ing to the Seventy) *αποστασία*, APOSTASY, *that we have built us an altar to turn us from following the Lord.*

In 2 Chron. xxviii. 22, the idolatry of Ahaz is described as rebellion or apostasy.—*And in the time of his distress, did he trespass or apostatize yet more against the Lord, και προσεθηκε του αποστηναι απο Κυριου.*—In Nehem. ix. 26. and Dan. ix. 9, the sin of Israel is confessed, as being rebellion or apostasy against the Lord.—Now we know that idolatry was their great national sin, and it therefore follows that their *apostasy* consisted in *idolatry*.

Having thus endeavoured to show that APOSTASY is the term used in the Old Testament to signify IDOLATRY, the conclusion to which we are naturally led by this circumstance, is that the apostasy in the Christian Church predicted in the Epistle to the Thessalonians, was to consist in the sin of idolatry.

Idolatry is either a transgression of the first commandment of the decalogue, by the worship of the creature; or it is the breach of the second commandment by the worship of images.—Now there is a passage in the New Testament, which seems to determine the precise sense, in which the Apostles of our Lord received and understood the first commandment. “*For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many, But to us (there is) one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by him.*”* In St Paul’s first epistle to Timothy, it is likewise said, “*For there is one God, and one mediator between God and man, the man Christ Jesus.*”†

The meaning of these passages is evidently this; that though other men worship a plurality of gods, and a multitude of lords; yet we Christians acknowledge but one God, to whom all our worship and services are directed, and one Lord Jesus Christ, who is the only mediator between God and man.—There is an allusion as Mede remarks, in the text first quoted, to the heathen mythology, which acknowledged a plurality of sovereign gods (*Dii Cœlestes*), and also a multitude of subordinate deities called Demons, who were conceived to be mediators between the gods and men.—Now as Christians acknowledge but *one God*, so according to St Paul, they receive but *one Lord*; the sole mediator between God and

* 1 Cor. viii. 5; 6.

† 1 Tim. ii. 5.

man; and to this God, and this Lord, solely and exclusively, all religious worship and adoration were to be paid: nor is there the least hint of any subordinate mediators. This, which is the plain meaning of these passages, is further confirmed by our Lord's answer to Satan in the wilderness, "*Thou shalt worship the Lord thy God, and Him only shalt thou serve*;"* which word "*only*" absolutely excludes all creature worship.

Moreover, it is not necessary in order to constitute the sin of *idolatry*, that the object of unlawful worship be believed to be God, or that the only true God be absolutely and entirely rejected. It is enough that any portion of the honour and adoration which are due to God only, be transferred to the creature. This may be illustrated, by what St Paul says with respect to covetousness, upon which he charges the sin of idolatry.—"*No covetous man, which is an idolater, hath any inheritance in the kingdom of Christ, and of God.*"† "*Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*"‡ Now St Paul does not certainly in these passages intend to say that the covetous person actually conceives his riches to be God: nor does he charge him with falling down to worship his gold, but he means to show that the inordinate love of riches is idolatry, because it is giving to the creature that love and esteem, and honour, which are due to God alone.

Having made these preliminary remarks, to show what we are to understand by *apostasy*, or *idolatry*, I now proceed to lay down the following propositions.

FIRST. *Comparing the language of the first commandment of the decalogue, with the two passages already quoted, from St Paul's first epistle to the Corinthians, and to Timothy, we conclude that no kind or degree, of religious or spiritual worship can be given to any mere creature, without incurring the guilt of idolatry, and therefore that the worship paid to the Virgin Mary and the Saints, by the Romish Church, is IDOLATRY.*

SECOND. *The honour and worship, which the Papists give to the images of Christ, and the saints, are contrary to the second commandment, and therefore are IDOLATRY.*

I shall endeavour to make good these conclusions against the Church of Rome, by an examination of certain parts of

* Matt. iv. 10.

† Ephes. v. 5.

‡ Colos. iii. 5.

her authorized formularies of devotion and catechisms ; and I shall consider and answer some of the arguments by which modern Papists endeavour to justify the practice of their Church.

In the Romish Liturgy or Book of Common Prayer, edited by the Rev. Peter Gandolphy, and printed in London in the year 1812, there is a Litany in honour of the Virgin Mary, which is commonly called the Litany of Loretto, from which I extract the following passages :*

“ We fly to thy patronage, O holy Mother of God ; despise not our petitions in our necessities, but deliver us from all danger, O ever glorious and blessed Virgin.”†

We assert that the above prayer is idolatry of the highest kind. It is an address to a creature in terms suited only to the eternal majesty of God.—The first clause, *We fly to thy patronage*, is an evident parody of the expression of David in Psalm cxliii. 9. *I flee unto thee to hide me*.—The appellation, *O holy Mother of God*, contains an ascription of holiness to a creature, not in the qualified and subordinate sense in which it is given in the Scriptures to pardoned and sanctified sinners, but in the manner of *worship* and *adoration*, in which way it belongs only to God. I here enter not into the discussion of the term *Mother of God* ; for however improper and even blasphemous we conceive it to be, the consideration of it is not necessary to the illustration of the subject before us. The second clause, *Despise not our petitions in our necessities*, is taken from the language in which David expresses his faith in the tender mercies of the Lord, Psalm cii. 17. *He will regard the prayer of the destitute, and not despise their prayer*. The third clause, *Deliver us from all danger*, seems copied from that in the Lord’s prayer, “ *deliver us from evil*.”

The rest of this Litany, with the exception of a few petitions addressed to God, and our Lord, is as follows. The texts of Scripture which are placed opposite to the various expres-

* The Liturgy here quoted is entitled, “ Liturgy, or a Book of Common Prayers, and Administration of the Sacraments, with other Rites and Ceremonies of the Church, for the use of all Christians in the United Kingdom of Great Britain and Ireland.”—In this title, it is evidently implied that all Protestants who reject this Book of Prayer with abhorrence as idolatrous, are *not Christians*.—And yet there are persons with such facts before their eyes, who imagine that the Popery of the present day is essentially improved !

† Liturgy, p. 359.

sions of praise, are copied from the Roman Prayer Book, and seem to be intended as authorities for the language used.

Holy Mary,	Luke i. 28.
Holy Mother of God,	Luke i. 32.
Holy Virgin of Virgins,	Luke i. 27.
Mother of Christ,	Luke ii. 11.
Mother of divine grace,	John i. 17.
Mother most pure,	Isaiah vii. 14.
Mother most chaste,	Luke i. 34.
Mother undefiled,	Luke i. 35.
Mother untouched,	Luke i. 38.
Mother most amiable,	Luke i. 48.
Mother most admirable,	Luke ii. 51.
Mother of our Creator,	John i. 14.
Mother of our Redeemer,	Luke ii. 30.
Virgin most prudent.	
Virgin most renowned.	
Virgin most powerful.	
Virgin most merciful.	
Virgin most faithful.	
Mirror of justice,	Cant. iv. 7.
Seat of wisdom,	Prov. ix. 1.
Cause of our joy,	Luke ii. 10.
Spiritual Vessel,	Acts ix. 15.
Vessel of honour,	Rom. ix. 21.
Vessel of singular devotion,	2 Tim. ii. 21.
Mystical Rose,	Eccl. xxiv. 18.
Tower of David,	Cant. iv. 4.
Tower of Ivory,	Cant. vii. 4.
House of Gold,	1 Kings vi. 22.
Ark of the Covenant,	Joshua iii. 3.
Gate of heaven,	Psalms lxxxviii. 23.
Morning Star,	Eccl. i. 6.
Health of the weak,	Gen. iii. 15.
Refuge of sinners,	John ii. 3.
Comforter of the afflicted,	Luke i. 41.
Help of Christians,	John ii. 4.
Queen of Angels,	Psalms xlv. 11.*
Queen of Patriarchs,	Cant. vi. 8.
Queen of Prophets.	
Queen of Apostles.	
Queen of Martyrs.	
Queen of Confessors.	
Queen of Virgins.	
Queen of all Saints.	

PRAY FOR US.

“ We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever blessed and glorious Virgin.

* Perhaps Psalm xlv. 9. is intended.

"Pray for us, O holy Mother of God, That we may be made worthy of the promises of Christ."—

After what has already been offered on the first petition of the Litany, it seems unnecessary to enter into any argument to prove that the remaining part of his service is *gross idolatry*, an open and daring violation of the first commandment, "thou shalt have no other gods before me," as explained by St Paul in the passages already quoted. Indeed, many of the expressions used with respect to the Virgin belong to God himself, or to Christ, as for instance, "Ark of the Covenant." That the Ark was a type of Christ is evident from Rom. iii. 25, where our Lord is called a *propitiatory*, in allusion to the mercy seat, or propitiatory, the golden cover of the ark. The appellation, "Gate of Heaven," can only belong to Him who emphatically declared himself to be "*the Door*."* The title of "Morning Star" is also assumed by our Lord.†—That of "Refuge of sinners" can belong to none but God, who is so frequently in Scripture called a Refuge.‡

The gross and presumptuous perversion of the sacred Scriptures in the texts which are cited as *authorities* for the language of the Litany, is deserving also of the deepest attention. Let it be remembered, that the Church which thus applies to the Virgin, ascriptions of worship and praise, which are due only to the supreme majesty of God and of Christ, pretends also to be the *infallible interpreter of Scripture*, and the sole judge of its meaning, and yet she produces Joshua iii. 3. "When ye see the Ark of the Covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it," in order to justify the giving to the Virgin, the appellation of *Ark of the Covenant*! Surely this is wresting the Scriptures in a manner which is altogether unexampled; for it may be asked, what possible connexion has the passage now quoted with the Virgin Mary!—and if he is pronounced *cursed* "who removeth his neighbour's land-mark,"|| how dreadful must be the guilt of that Church which in this manner perverts the Scriptures for the purpose of justifying the Idolatrous worship of the creature, and thus renders of none effect the commandments of God by her vain traditions!

* John x. 7.

† Psal. xlv. 1. lix. 16, &c.

‡ Rev. xxii. 16.

|| Deut. xxvii. 17.

I shall quote from the same Romish Prayer book "a thanksgiving, in honour of the Patron Saint of the place where we dwell."

"O Lord, who by an effect of thy singular bounty towards the inhabitants of this place, has given us St N. as a special patron, vouchsafe to accept the most humble thanks we can offer to thee for so great an act of thy tender charity; *and in consideration of that favour which he enjoys with thee, and his earnest intercessions for us*, preserve us from all misfortunes and accidents, and especially from all sin."—
"And thou, great Saint, vouchsafe to make us every day experience the powerful effects of thy protection, and after procuring for us from our Lord, the grace of leading a truly Christian life, obtain for us the special grace of dying a holy death through the infinite merits of Jesus Christ. Amen."

This prayer is also an act of direct idolatry—it is giving that honour unto a creature which is due to God only, and which the passages of Scripture already cited absolutely forbid being given to any but God and Christ. It is also a solemn mockery of the Most High, for in the very act of sinning against him, it prays that he may preserve the person who uses it from all sin.

The following specimens of Romish idolatry from the Primer or Office of the Virgin, seem to exceed in blasphemy even what has already been laid before the reader.

- "1 O gloriosa Virginum,
 Sublimis inter sidera ;
 Qui te creavit parvulum
 Lactente nutris ubere :
 5 Quod Heva tristis abstulit,
 Tu reddis almo germine.
 Intrent ut astra flebiles
 Coeli recludis cardines.
 Tu Regis alti janua
 10 Et aula lucis fulgida.
 Vitam datam per Virginem,
 Gentes redemptæ plaudite .
 Jesu, tibi sit gloria,
 Qui natus es de Virgine,
 15 Cum Patre et Spiritu
 In sempiterna sæcula.*

O glorious Virgin, exalted in the stars, thou nourishest with thy milky breast the little one that created thee :

That which sad Eve took away, thou restorest in thy gracious offspring.

Thou openest the gates of heaven that the mourners may enter the heavens (stars).

Thou art the gate of the great King, and the shining palace of light.

Ye Redeemed nations, clap your hands, *that life is given by a VIRGIN.*

Jesus, to thee be glory who wast born of a Virgin, with the Father and the gracious Spirit through eternal ages."

Now, if this be not abominable idolatry, let the Romanists show wherein the worship of the heathen goddesses *Juno* and *Minerva* and *Venus*, and of the *Queen of Heaven*, to whom women of Israel baked cakes, did constitute the sin of idolatry.

Fearful, it would seem, of the consequences of exposing this Idolatry in its original deformity to the light of day in a Protestant country, the foregoing Hymn has in the English Primer been considerably modified. The eight lines beginning with "*Quod Heva*," are thus paraphrased :

The loss that man by Eve sustains,
Thy fruitful womb in Christ restores,
And makes the way to Heaven free,
For them that mourn and follow thee.
By thee the Heavenly gates display,
And show the light of endless day.
Sing, ransomed nations, sing, and own
Your ransom was a Virgin's Son.*

This expedient of hiding or whitewashing her naked deformity in countries where the light of the Gospel shines, is the usual policy of this Harlot Church. Still, however, though in this Paraphrase, the phrase of which the literal sense is, *Thou openest the gates of heaven*, is softened down and connected with the former line, *Thy fruitful womb in Christ restores*, so as entirely to alter the sense of the original ; and though the line, "*Vitam datam per Virginem*," "*That life is given by a VIRGIN*," is falsely rendered, "*Your ransom was a VIRGIN'S SON*," yet enough remains even in the Paraphrase to show that the Virgin, and not the Virgin's Son, is the object of the Hymn, and consequently to constitute the sin of gross Idolatry.

* The Primer, p. 85. London, 1780.

The prayer which follows, and is copied from the Latin office of the Virgin, it has not been deemed safe to expose to the light in an English form, and it is accordingly altogether suppressed in the English Primer.

ORATIO AD REGINAM OMNIUM CREATURARUM.

“Serenissima Imperatrix cœli, Mater unigeniti Filii Patris æterni, Sacrarium Spiritus Sancti, Maria virgo purissima, plena gratia et benedicta super omnes mulieres; humiliter veneror beatissima tua viscera, quæ portarunt fructum vitæ, per quem venit salus et benedictio toti mundo: ad Te recurrunt peccatores tanquam ad mediatricem; Te requirunt miseri tanquam Matrem misericordiæ. O felicissima Mater, exaltata super omnes Sanctos et super omnes choras Angelicos, qui post dilectissimum Filium tuum Dominum nostrum possides altissimum thronum cœlestis curiæ! O Luna fulgentissima quæ illuminas tenebras obscuræ noctis nostræ. O pia Mater consolatrix nostra quis umquam te invocavit et a te repulsam tulit! quis umquam in te speravit et confusus est? Converte ergo ad nos illos tuos misericordes oculos, assimilatos piscinis Hesebon: quia sicut in illis numquam defuit aqua, ita in piissimis oculis tuis numquam deest misericordia; et compassio miseriarum nostrarum. Inclina, O benignissima mater, aures tuæ pietatis ad ferventes preces nostras: recordare, O gloriosa Mater Dei, gloriosa quæ dicta sunt de te et facta per te. Tu es illa speciosa et pia Virgo, figurata per Rebeccam quæ dedit aquam non solum servo Abraham, qui eam rogaverat, sed et camelis ipsius. Tu virgo benedicta fave non solum justis, qui sunt ii qui secundum rationem vivunt; sed et camelis fave, id est peccatoribus, qui ad instar camelorum gibbosi, vinci se sinunt a concupiscentiis suis; quibus mediante te communicatur aqua gratiæ. Tu es illa dilecta Regina figurata per pulcherrimam Estherem, per cujus intercessionem magnus Rex Assuerus vitam concessit iis, quos ad mortem condemnaverat: quia tu similiter pulchra et clara in oculis altissimi Regis Dei obtines vitam eternam multis, qui meruerunt peccatis suis damnationem. Tu es ista prudens Abigail quæ impedis vindictam, quam David intentabat ingrato ipsius marito Nabal. Tu sicut Judith es gloria Jerusalem, lætitia Israel, et honorificentia totius populi Christiani.—Tu excellentissima Domina, Tu sancta, tu gloriosa, Tu lætitia Angelorum glorioso tuo vultu confôrta et vivifica mentes nostras ut possimus devotè toto corde contemplari quindecim profundissima mysteria sacratissimi tui Rosarii ad laudem æternam unigeniti Filii tui et gloriam tuam. O beatissima Virgo.”

A PRAYER TO THE QUEEN OF ALL CREATURES.

“Most serene Empress of heaven, Mother of the only Begotten Son of the Eternal Father, the Temple of the Holy Ghost, Mary purest virgin, full of grace and blessed above all women, I humbly adore thy bowels which did bear the fruit of life, through whom came salvation, and blessing to the whole world: to thee sinners have recourse as unto a mediatrix.*—Sinners seek thee as the Mother of mercy. O most blessed Mother, exalted above all the saints and above all the companies of angels, who next to thy most beloved Son, our Lord, possessest the highest throne of the heavenly court! O most refulgent Moon, who illuminatest the darkness of our gloomy night! O pious Mother, our benefactor, who ever called upon thee and experienced a denial! who ever hoped in thee and was confounded? Turn unto us those pitiful eyes of thine like the pools of Hesebon; for as in them there never wanted water, so in thy most kind eyes there never is wanting pity and compassion for our miseries. Incline, O most benignant Mother, the ears of thy kindness to our fervent prayers. Remember, O glorious Mother of God, the glorious things which are spoken of thee and have been done by thee. Thou art that fair and pious Virgin prefigured by Rebecca, who gave water not only to the servant of Abraham, who asked it of her, but also to his camels. Do thou, blessed Virgin, favour not only the righteous who are those that live according to reason, but favour the camels also, that is, sinners who, being crooked like camels, suffer themselves to be overcome of their lusts—to whom through thy mediation let the water of grace be communicated. Thou art that beloved Queen figured forth by the beautiful Esther, through whose intercession the great King Ahasuerus granted life to those whom he had condemned to death: for thou, in like manner, beautiful and fair in the eyes of God the most High King, obtainest life eternal for many, who, by their sins deserved damnation. Thou art that prudent Abigail who hinderest the vengeance which David threatened against her unkind husband Nabal. Thou, like Judith, art the glory of Jerusalem, the joy of Israel, and the honour of the whole Christian people. Thou most excellent Lady—thou holy, thou glorious (Virgin).—

* A female Mediator.

Thou (who art) the joy of Angels, strengthen by thy glorious countenance, and quicken our minds, that we may be able devoutly with the whole heart to contemplate the fifteen most profound mysteries of thy most sacred Rosary, to the eternal praise of thy only begotten Son and thy glory, O most blessed Virgin.”*

I shall give extracts from two other prayers to the Virgin in the Latin Office.

“Obsecro, te Domina sancta Maria, Mater Dei, pietate plenissima, summi Regis filia, mater gloriosissima, mater orphanorum, consolatio desolatorum, via errantium, salus omnium in te sperantium, virgo ante partum, virgo in partu, et virgo post partum, fons misericordiæ, fons salutis et gratiæ, fons pietatis et letitiæ, fons vitæ et veniæ.†

“I beseech thee, O holy Lady Mary, Mother of God, most full of pity, daughter of the supreme King—mother most glorious—mother of orphans—the consolation of the afflicted—the way of those who go astray—the salvation of all who hope in thee—a virgin before bearing—a virgin in bearing—a virgin after bearing (a child); the fountain of compassion—the fountain of salvation and grace—the fountain of piety and joy—the fountain of life and pardon.”

The next prayer begins as follows:—

“O intemarata et in æternum benedicta, singularis, atque incomparabilis Virgo, Dei genetrix Maria, gratissimum Dei templum, Spiritus Sancti sacrarium, janua regni cœlorum, per quam post Deum totus vivit orbis terrarum: Inclina, mater misericordiæ, aures tuæ pietatis indignis supplicationibus meis, et esto mihi maximo peccatori pia et propitia, in omnibus auxiliatrix.‡”

“O undefiled and for ever blessed, singular, and incomparable Virgin Mary, the Mother of God, most grateful temple of God, sanctuary of the Holy Ghost, gate of the kingdom of heaven, *by whom next to God the whole world liveth*. Incline, O mother of mercy, the ears of thy pity to my unworthy supplications, and be pitiful and propitious to me, a very great sinner, and be thou my helper in all things.”

I shall, finally, in order to prove that to this very day the Papacy cleaves to all its abominations of idolatry, quote a passage from the Encyclical Letter of the present Pope. The letter bears the following title:—

* Officium B. Mariæ, &c. p. 734. Antwerp, 1780.

† Ibid. p. 599.

‡ Ibid. p. 602.

“Sanctissimi Domini Nostri Gregorii Divina Providentiâ Papæ XVI. Epistola Encyclica ad omnes Patriarchas, Primates, Archiepiscopos, et Episcopos.”

“The Encyclical Letter of our MOST HOLY LORD, by Divine Providence Pope Gregory XVI. to all Patriarchs, Primates, Archbishops, and Bishops.”

The passage I quote is as follows :—

“Sed ut omnia hæc prospere et feliciter eveniant, levemus oculos manusque ad Sanctissimam Virginem MARIAM, quæ sola universas hæreses interemit, Nostraque maxima fiducia, imo tota ratio est spei Nostræ. Suo ipsa patrocinio in tanta Dominici gregis necessitate studiis, consiliis, actionibusque nostris exitus secundissimos imploret ! Id et ab Apostolorum Principe PETRO, et ab ejus Co-apostolo PAULO, humili prece efflagitemus, ut stetis omnes pro muro, ne fundamentum aliud ponatur præter id quod positum est.”

“But that all these things may come to pass prosperously and successfully, let us lift up our eyes and hands to the most holy Virgin Mary, who alone has destroyed all heresies, and is our greatest confidence, yea the whole cause of our hope. May she, by her patronage in this trying situation of the Lord’s flock, implore a prosperous result of our efforts, designs, and actions ! Let us ask this with humble prayers of Peter the Prince of the Apostles, and of his Co-apostle Paul, that you may all stand as a wall, lest any other foundation should be laid than that which is laid.”

Such then is the worship paid by the Church of Rome to the creature when unveiled and exposed to the light in its native deformity. It is probable that many Roman Catholics in this Protestant country may disown the use of such prayers as we have now cited, and feel ashamed of them. We are sincerely glad if it be so. We earnestly exhort them, therefore, to save themselves from the guilt of this idolatry by coming out of that church, of whose worship these abominations form a part. The authenticity of these prayers cannot be questioned even by a Jesuit, since the Latin Office of the Virgin, from which they are taken, is approved by a Bull of Pope Pius V. and printed under the license of Pope Clement XIII. Nor can it be denied that this shocking and gross idolatry is sanctioned by their church, and that it is still practised in Italy, Spain, and other countries.—And while thousands and ten thousands have been put to death by the authority of Rome, for what she terms the crime of heresy, we ask whether *one individual* has ever been condemned for the idolatrous

worship of the Virgin?—If, then, the authority of the Roman Church has never been exerted in suppressing such abominations, she is chargeable with all the guilt of idolatry in this most aggravated form; and in this Church, which pretends to infallibility, has been fulfilled St Paul's prophecy of the apostasy, which was to precede the second coming of Christ.

I shall now examine some of the arguments by which Romanists of the present day attempt to justify the worship of the saints; and shall first consider a note on this subject, in the Rev. Mr Gandolphy's edition of the Prayer Book.*

"Some persons," says the Editor of the Prayer Book, "object to *the manner* in which we solicit the prayers of the saints, disbelieving that they either do or can hear our petitions." It is obvious, that the real nature of the objections alluded to, is here kept out of view.—We object not to *the manner* in which the Romish Church solicits the prayers of dead saints, but to *the thing itself*. We allege that the Romish prayers to the dead, are a direct violation of the law of God, and that they are *idolatry*.—The argument as to the inability of the saints to hear the petitions addressed to them, is used merely to show the absurdity of the practice. The reason of its unlawfulness we deduce from a higher source, even the eternal law of God.—Was Mr Gandolphy afraid to inform his flock, of the real nature of our objections to this unscriptural practice?—Did he think that the word *idolatry* might alarm the members of his Church, and lead them to search the Scriptures for themselves?

In his next sentence, Mr Gandolphy very candidly admits, that "the saints are not more likely to hear us with corporal ears, than to see us with corporal eyes; but to us (says he) it is indifferent *how* they communicate with us while faith teaches that they *do*." Now there are two kinds of faith:—first, that which is founded on the testimony of God in the Scriptures.—This is true faith which justifieth the sinner.† But we also read in the Old Testament of some whom Shemaiah the false prophet *caused to trust in a lie*,‡ and in the New Testament, of those who "received not the love of the truth, that they might be saved. And for this cause God *shall send*

* See Prayer Book, p. 27.

† Rom. iii. 28.

‡ Jer. xxix. 31.

them strong delusion, that they should believe a lie.”* Unless then Mr Gandolphy can justify his faith by the authority of Scripture, he has not advanced one step towards the vindication of the practice of his Church.—He may be believing a lie instead of the truth of God.

Mr Gandolphy’s reason for his faith is thus expressed.—“I believe the *communion of saints*.”—But the *communion of the saints*, exists also among all saints who are alive in the body, and yet it does not enable them to communicate with each other orally, when separated and at a distance.—Now, if the *communion of saints*, does not enable Mr Gandolphy to hear the conversations which pass between the Pope and his Cardinals in the Vatican, neither is there reason to suppose that it enables the Virgin Mary to hear the prayers of her worshippers upon earth.

Mr Gandolphy continues, “Nowise particular as to the mode, our object in supplicating the prayers of the saints is, that they may pray for us, while we use that address which is most common and familiar to ourselves. And to show how early invocation was practised, a very ancient Litany may be quoted from the Greek Ritual, where we read, ‘Blessed Mother of God, open to us who trust in thee, the gates of mercy, lest we stray, and by thee may we be delivered from all danger, for thou art the salvation of the human race.’—‘Most holy Lady, honoured and blessed, devoutly pray for us, and have mercy upon us,’ &c.

“Which expressions (says Mr Gandolphy) are only to solicit the compassion of the highly favoured Virgin Mother of Jesus Christ, and as they are applied *metaphorically*, so they must be *metaphorically* understood.”

It seems that even the Editor of the Romish Prayer Book feels that if this Litany be understood *literally* it amounts to *gross idolatry*, ascribing to the Virgin the salvation of the human race, and containing direct supplications for mercy. Mr Gandolphy would therefore apply the expressions of the Litany in a *metaphorical sense*. But it is not by such vain subterfuges that the direct violation of the commandment of the Lord against idolatry is to be vindicated. All such practices will at length draw down upon all who persevere in them, and obstinately refuse to repent, the heavy weight of the Divine displeasure. The Church of Rome ought to have taken

* 2 Thess. ii. 10, 11.

warning from the severe judgments, which have long since overtaken the churches of the Eastern empire, lest worse things should happen to her.

The note in the Prayer Book concludes as follows:—"In the ancient mass of St John Chrysostom, this response is continually sung by the Deacon—'Commemorating the most holy, immaculate, most blessed and glorious Lady, Mother of God, and ever Virgin Mary, and all the saints, we commend ourselves and one another, and our whole life, to Christ our Lord.' The choir answers,—'To thee, O Lord.'

"St Athanasius also, in his sermon on the Annunciation, addresses the Virgin in this manner, 'O Mary, listen to our prayers, and forget not thy people, on thee we call, remember us, O most holy Virgin. O Lady, Queen and Mother of God, intercede for us.'

"But in short, why should not Christians be permitted to do what angels and saints have done in the New Testament, (Luke i. 28, 42.) or to use the style of address, which was common to Daniel, David, and the other saints of the old law?" *'O ye angels of the Lord bless the Lord, praise and exalt him above all for ever. Praise ye the Lord from the heavens, praise ye him in the high places, praise ye him all his angels, praise ye him all his hosts.'* Dan. iii. 58.* Psalm cxlviii. 1, 2.

However unscriptural some of the expressions are in the Mass attributed to St Chrysostom, and however much they savour of superstition, yet as there is no direct address to the Virgin in the passage quoted, I shall offer no observations upon it. But the address to the Virgin attributed to Athanasius is no less objectionable than that of the Greek Litany. It is directly and grossly idolatrous, giving unto her that worship and glory which belong to God only. Mr Gandolphy is, however, chargeable either with *direct fraud* or *culpable ignorance* in attributing the Sermon on the Annunciation to *Athanasius*, since the whole Sermon is, by the Editors of the Benedictine edition of the Works of that Father, rejected as spurious.†

* In our Bibles, there is no such text as Dan. iii. 58. but in the Septuagint and Vulgate, the song of the three children is inserted in the text. By Protestants it is considered as Apocryphal.—This is added only by way of explanation to the Protestant reader, for the text, even if genuine, can give no support to the argument of the Papist.

† See the Works of Athanas. Benedict. Edit. Paris, 1598. Tom. II. p. 390.

As Mr Gandolphy attempts to justify the idolatry of his Church, by a reference to the salutation of the angel Gabriel to the Virgin Mary in Luke i. 28, I shall strictly analyze the words of this salutation. Let it be observed then, in the first place, that the language of Gabriel can have no weight in support of the adoration of the Virgin, except on the supposition that the angel actually *worshipped* Mary, and that the language of his address to her implies *inferiority* upon his part; for if it involves no such thing, then Mr Gandolphy is in error, when he maintains that they who pray to the Virgin for mercy, and put their trust in her, do what Gabriel did in this salutation; and in that case it follows, that the example of the angel is good for nothing, as to the purpose for which he quotes it.

The first word of the salutation is *Χαίρε*, "*hail*." Now this word is used by our Lord himself to his disciples, after his resurrection,* with the difference only of its being in the plural number. It cannot therefore be pretended that the use of this word by the angel Gabriel, implies worship given by him to the Virgin, else the blasphemous consequence would follow, that our Saviour intended to worship his own disciples in using the same word.—From the use of the word by our Lord in greeting his disciples, it is further manifest, that it was employed as a term of salutation, even by a superior to his inferiors.

The second word in the address of Gabriel is *κεχαριτωμένη*, "*highly favoured*," which is the participle passive of the same verb as is used in Ephes. i. 7. "*wherein he hath MADE US ACCEPTED in the beloved*."—This word merely implies, therefore, that Mary was highly favoured of the Lord, nor does the use of it by the angel include any act of worship upon his part. In reality, the appellation given to Daniel in Chap. x. 11, 19. "*O man, greatly beloved*," or, "*man of desires*," *άνηρ επιθυμιών*,† seems to be quite as strong as that here bestowed on the Virgin.

The next words of the angel's salutation are, "*the Lord is with thee*," which are the same as the angel used to Gideon‡ on appearing to him; from these words therefore, nothing can be deduced in favour of the notion that the angel Gabriel

* Matth. xxviii. 9.

† See the version of the Seventy.

‡ Judges vi. 12. See the Seventy *κύριος μετὰ σου*. The same words are used by St Luke.

intended to worship the Virgin—and, as I have said above, if he did not mean this, his example cannot sanction her worship by the Romish Church.

The last expression in Gabriel's salutation is, "*blessed art thou among women,*" *ευλογημενη συ εν γυναιξιν*.—The same words are used in Judges v. 24. with respect to Jael who killed Sisera, only that the verb is in the future tense. "*Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent,*" or "*blessed MAY Jael the wife of Heber be,*" according to the Seventy who have the verb in the optative mood.—The same form of expression is also to be met with in the benediction pronounced by Melchisedek upon Abraham—" *Blessed be Abram of the most high God,*" * *ευλογημενος Ἀβραμ τω Θεω τω ὑψιστῳ*—With regard to Melchisedek's blessing Abraham; St Paul says in the Epistle to the Hebrews, that, "*the less is blessed of the better,*" † *i. e.* this act of Melchisedek implied superiority on his part over Abraham.—What shadow of a reason is there then for maintaining, that this part of the salutation of Gabriel to the Virgin Mary, contains any acknowledgment of her being superior in dignity to the angel, and entitled to worship from him?

I have thus examined the whole language of the angel Gabriel's salutation.—The first expression of it was, as we have seen, used by our Lord in addressing his disciples, the second is applied by St Paul in his Epistle to the Ephesians, to Christians in general, the third has been proved to be the same as was used by the angel to Gideon, and the fourth and last was applied in the song of Deborah to Jael the wife of Heber the Kenite. It is plain, therefore, that none of these phrases denote even that degree of reverence which implies an acknowledgment of inferiority in the person who uses them, and therefore not even the shadow of a reason for the worship of the Virgin can be deduced from the words of Gabriel.

The next passage of Scripture quoted by Mr Gandolphy, is Luke i. 42.—The language of Elizabeth in that text is, without doubt, expressive of high respect for the Virgin Mother of our Lord, and this respect has never been denied to the blessed Virgin by any Christians. But there is a wide difference between respect and worship. The one justly belongs to all eminent saints; the other appertains to God only.

* Gen. xiv. 19.

† Heb. vii. 7.

*“Thou shalt worship the Lord thy God, and him only shalt thou serve.”**—The memories of Moses and Aaron were not less revered by the Old Testament saints, than that of Mary is by Christians, yet Mr Gandolphy will search in vain for any traces of a Jewish Litany, in honour of Moses or of Jewish prayers addressed to him.—The pious Jews would have abhorred the very thought of such things, and would have died rather than practise them, in like manner as thousands and ten thousands of Christians have perished in the fires of persecution kindled by the Romish Church.

Mr Gandolphy lastly quotes the examples of Daniel and David, and infers that because these holy men called upon all the angels and hosts of the Lord to praise and exalt him, therefore the Papists are justified in addressing prayers and supplications to angels and dead saints. Now in the Psalm quoted by Mr Gandolphy on this occasion, David not only calls on the *angels* and *hosts* of the Lord to praise him, but likewise on the whole of the *material creation*. *Praise ye him, all his angels : praise ye him all his hosts. Praise him ye SUN and MOON : praise him all ye STARS OF LIGHT.*—Again, *“Praise the Lord from the earth ye DRAGONS, and all DEEPS. FIRE and HAIL, SNOW and VAPOURS, STORMY WIND fulfilling his word. MOUNTAINS and HILLS, FRUITFUL TREES, and ALL CEDARS. BEASTS, and ALL CATTLE, CREEPING THINGS, and FLYING FOWL,”* &c.†—It is, therefore, manifest that if David’s calling on the *angels* to praise the Lord can warrant the Romish practice of worshipping angels and dead saints, it must by parity of reason justify the heathenish practice of worshipping the *sun, moon, and stars*, and even *serpents*, and *four-footed beasts*, for David calls upon *them* in like manner as the angels to praise the Lord.

Having thus endeavoured to answer what Mr Gandolphy has said in vindication of the worship of saints, I shall in my next chapter consider the arguments which are advanced on the same subject by another advocate of the Romish Church.

* Matth. iv. 10.

† Psal. cxlviii. 2—10.

CHAPTER III.

THE ARGUMENTS OF THE REV. MR CALDERBANK, IN DEFENCE OF
SAINT WORSHIP, CONSIDERED AND ANSWERED.

ANOTHER Roman Catholic Priest, the Rev. Mr Calderbank, in a pamphlet published in defence of the Romish Church,* enters at considerable length into the argument respecting the lawfulness of saint worship; and I now proceed to examine, with as much brevity as possible, what he has said on the subject.

“Even on the supposition,” (says Mr Calderbank,) “that Catholics are mistaken in their ideas on the subject of the invocation of angels and of saints: even on the supposition that the honour which we pay to their memories is not *perfectly* consistent with the dependent situation in which they are placed: yet on no principle of reason, could the charge of idolatry be established on that ground against the Catholic Church. Were these suppositions even proved to be true, then error indeed, and error too of a most serious description, might with fairness be imputed to her doctrines:—But certainly not the crime of idolatry: unless it can also be proved that the honours in question are such as belong exclusively to God: or that they are intended to be Divine honours by the Catholic himself.”†

I answer, that the error which is supposed in this passage, if it exist at all, must be an error not of *doctrine only*, as is

* Observations in a Series of Letters, in answer to certain Questions relating to various subjects of Religion, &c. by the Rev. J. Calderbank. Sold by Keating & Co. 1814.

† Letters by the Rev. J. Calderbank, p. 122—3.

asserted, but of *practice* ; and an error of practice is a violation of some one or other of the commandments of the Lord ; for if the practice violate none of the commandments, then it is right and good, and there can be no error in it. Now here let Mr Calderbank take his stand, and say which of the commandments is, or would be violated, by an undue reverence and honour to creatures in the way of adoration, or invocation—and if he feels any hesitation in answering the question, I will assist him to a passage of Scripture, which will help him to resolve it. When St John, the beloved apostle, saw in Patmos the visions relating to the glory of the Church in the last times, he was about to worship the angel who showed him those glorious scenes. “ *And I John saw these things and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, SEE THOU DO IT NOT : for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book : WORSHIP GOD.* ” *

Surely the Romanist will not presume to accuse John of having intended to give to the angel the same degree of honour as belongs to God. It is impossible to believe that an Apostle of the Lord would have been capable of such impiety. We are, therefore, obliged to suppose that he was about to pay to the angel that kind of reverence and homage which it was customary among eastern nations to show to kings and great men, and which was not unlawful with respect to *them*, because it had no relation to things spiritual, and was not of the nature of invocation. But the angel, jealous of the honour and glory of God, who permits *spiritual honour* to be given to no creature, immediately checked the apostle, saying, “ *See thou do it not, for I am thy fellow-servant* ” — “ *worship God.* ” As if he had said, all homage or honour given to creatures in things spiritual, is a breach of the Divine law, which permits only the worship of God.

I shall illustrate the distinction between honour in things temporal and spiritual, by observing that it is customary for the subject to fall down on one knee, in doing homage to the king of England ; and there is nothing sinful in this, because it is understood that the honour thus given, is temporal only. But were a subject to fall on his knee to the king as a part of

his religious service in the house of God, it would be idolatry. —In confirmation of these remarks, it is proper to mention that the very same words are used both in the Hebrew and Greek Scriptures, to signify temporal and spiritual homage. “*And Abraham stood up and BOWED HIMSELF,* Hebrew ישתחו Greek Προσκύνησε, *to the people of the land.*” *— “*And the brethren of Joseph came and BOWED THEMSELVES before him,*” † (the same Hebrew and Greek words as in the preceding text.) The above are examples of temporal worship, or homage. I shall now adduce one or two of spiritual adoration.—“*And it came to pass, that when the servant of Abraham heard their words, he bowed himself to the earth unto the Lord.*” ‡ Heb. ישתחו and Greek Προσκύνησεν as in the first example. “*Thou shalt not make to thyself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not BOW DOWN thyself to them.*” Heb. לא תשתחוה להם, Greek Ου προσκύνῃς αὐτοῖς, being the same verbs as in the whole of the other texts. §

It thus appears, that the same outward forms are employed in temporal homage, and in spiritual worship, and the same words used to denote these forms, and that the guilt or innocence of the action is to be deduced not from its external form, or the word used to describe it, but from its aspect. If such homage have respect to *things temporal*, as that of Abraham to the children of Heth, and that of the sons of Jacob to their brother Joseph, it is innocent. But if, on the contrary, the homage have a *religious aspect*, and a relation to *things spiritual*, as in the case of Saint John falling down before the angel, it is idolatry when directed to any creature, and is lawful to God only, as the angel said unto John, “*See thou do it not,*”—“*worship God.*” We may therefore conclude, that in religious services, it is not enough that God be the *supreme object* of our invocation and our worship; he must likewise be the *SOLE AND EXCLUSIVE OBJECT*. “*Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve.*” ||

I request now, that the reader will compare with the preceding reasoning, the following passage from Mr Calderbank.

* Gen. xxiii. 6.

† Ibid. xlii. 6.

‡ Ibid. xxiv. 52.

§ It is proper also to inform the reader, that the same word is used to signify the intended worship of the apostle John to the angel in the text before cited.

|| Matth. iv. 10.

“By the doctrines of the Catholic church we are taught to believe that the *veneration and invocation of angels and of saints are acts lawful and advantageous to ourselves*: and by the same authority we are also taught to believe that in those acts there is nothing which can derogate in any degree from the honour which belongs to the Sovereign Majesty of God, or which can be injurious in any respect to Christ’s character of Mediator for man. The conviction which a Catholic feels, that these consequences cannot flow from the principle in question, arises from the different character of these prayers which are offered to God himself, and those which are addressed to the saints.”*

Mr Calderbank next informs us, that every child among the Catholics is taught, when he prays to the saints, that “it must be with dispositions of mind, and with an expression of language which are essentially different from those which he employs when the God of the Saints himself is addressed:”—and again, “*Frequently as we have recourse to them* (the Saints) *in supplication and prayer*, we neither do believe, nor are we by any principle of religion taught to believe, that they possess any power to relieve us, or any power of any description whatever, which is not given them by the goodness of God, or any influence which is not founded on the infinite merits of Christ.”†

To this I answer, that in the Scriptures we find nothing of “recourse to saints and angels in supplication and prayer.” The angel in the Apocalypse, refused to receive *any degree* of adoration from the Apostle, so that it is evident, the Church of Rome commands its members to do that very thing, which St John was cautioned not to do.—Accordingly, Mr Calderbank in the above passages, instead of producing *Scriptural authority*, for the worship of creatures, is forced to ground the practice on *the authority of the Catholic Church*. That is, the very Church which is charged with idolatry, on the ground of her practising Saint-worship, rests the justification of the act upon *her own authority*—substituting this authority for that of the revealed will of God in his written word—and constituting herself the judge of her own cause.

This indeed is the radical heresy of the Church of Rome, the “*making of none effect, the commandment of God by her traditions*,” and “*teaching for doctrines the commandments*

* Letters, p. 123.

† Ibid. p. 124.

of men."*—The creature-worship of this idolatrous and corrupt Church, is like the strange fire offered by Nadab and Abihu, the sons of Aaron, "*which the Lord commanded them not*;"† and the awful end of these unhappy men, who were consumed by fire from the Lord, ought to convince the members of the Romish Church, how dangerous it is to offer to the Lord any service which he hath not required.

Mr Calderbank again says in a subsequent page, "Were we indeed to imagine, that it is in their power to grant us the object of our petitions, or that they are in possession of any influence which is independent of the power and mercy of God; then might the charge of an idolatrous worship be brought forward against us, with some reason and some fairness."‡

Upon this passage I remark, *first*, that it is completely opposed to the language of the Litanies and prayers, which have already been quoted, wherein we see petitions, such as, "we fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin."—I observe in the *second* place, that it is not upon what the Papists imagine, or do not imagine, with respect to the power of their saints, that we ground our charge of idolatry, but upon their transgression of the express letter of the Scriptures, which forbid all creature-worship of every kind.

Mr Calderbank produces two other reasons, in excuse of creature-worship. The *first* founded on the practice of soliciting the prayers of our fellow Christians upon earth.—I answer that this is warranted, both by the Scripture, and the example of the Apostles. It is, however, unaccompanied by genuflexions or other attitudes of adoration. But the practice of praying to dead saints, with genuflexions and other external acts of worship, is prohibited expressly by the Divine law, and no example in its favour occurs in the Scriptures or writings of the Primitive Fathers.—On the contrary, one Apostle who fell down to worship an angel was forbid to do it.—The *second* reason is founded on Mr Calderbank's notion of the communion of Saints. This communion, however, is held by Protestants as strenuously as by Romanists. This communion subsisted between the Apostle John, and the angel in the Apocalypse, who forbid his intended worship, for the angel says, "*I*

* Matth. xv. 6, 9. † Levit. x. 1. ‡ Letters, p. 127.

*am thy fellow-servant, and of thy brethren the prophets.** The conduct of the angel is therefore quite subversive of the inference which Romanists draw from the doctrine of the communion of Saints.

Hitherto I have confined myself to the refutation of the general arguments of Calderbank. I shall now consider those passages of Scripture by which he pretends to support the worship of saints and angels.

The first text quoted for this purpose is that which contains the words of Jacob in blessing the sons of Joseph. "*And he blessed Joseph and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads.*"† On this text it is said, that "the invocation of those blessed spirits who surround the throne of God, is established very clearly on scriptural grounds."‡

When I read the above passage, I own I was struck with surprise at the gross ignorance of the Scriptures which it displays. If Mr Calderbank will refer to Malachi, chap. iii. 1. he will see that "*the Lord who shall suddenly come to his temple,*" that is, our Lord Jesus Christ, is there styled "*the Angel of the Covenant.*"—The Angel who redeemed Jacob from all evil is the same Angel of the Covenant, our Lord Jesus Christ, God over all, blessed for ever. His peculiar work is to redeem from evil, and on this account He is pointed at as the Redeemer in Jacob's blessing.—The above is not the only place where our Lord is called an Angel, or the Angel of the Lord, but it is enough for my purpose, and Mr Calderbank may hence learn, the futility of his reasoning from Gen. xlviii. 15, 16, in support of the worship of created angels.

The second passage which Mr Calderbank brings forward, to justify the worship of Saints, is Job v. 1, "*Call now if any will answer thee, and to which of the Saints wilt thou turn?*"—From these words, it is inferred that Job bore testimony to the lawfulness of invoking dead Saints. These, however, are not the words of Job, but of Eliphaz, one of the friends of Job, whose conduct the Lord himself condemned in a subsequent part of this book.§—Besides, not any thing is here said of the worship of saints, nor does it appear that *dead saints* are intended in the passage.—If the Papists would prove

* Rev. xxii. 9.

† Gen. xlviii. 15, 16.

‡ Letters, p. 130.

§ Job xlii. 7.

from the example of Job, that the worship of Saints is lawful, they must show that he actually worshipped them.—A practice so contrary to the whole of Scripture, cannot be established, by wresting one or two obscure texts, and pressing out of them such a meaning, as contradicts the plain letter and spirit of the commandments of God.

A third text of Scripture is quoted by Mr Calderbank to support the Romish Idolatry; it is the falling down of the twenty-four Elders before the Lamb, in Rev. v. 8. with "*harps, and golden vials full of odours, which are the prayers of Saints.*"—Now it does not appear in this passage, that the Elders were *dead saints*, or that the prayers here offered were addressed to the *twenty-four Elders*, by the Saints upon earth.—These Elders were probably *symbolical personages*, representing the whole body of the Church, or perhaps the Ministers of the Church, whose office it is to lead its devotions and present them unto Christ.—From this text, therefore, nothing whatever can be deduced in favour of the worship of dead Saints.

The above are the only passages of the Holy Scriptures which Mr Calderbank has brought forward on this subject, and among them there is not one Scripture precept, authorising the worship of saints, and no text is produced, either from the Gospels, the Acts, or the Epistles, which is even alleged to favour it.—Now, I would demand of the Romanist how he can reconcile this silence of the writers of the New Testament with the idea that such a thing as the invocation of saints actually existed in the apostolic age?—For surely if it had existed, some traces of it must have remained in those writings which laid down the doctrines and recorded the instructions of our Lord to his Apostles, and of the Apostles to the churches which were planted by them.

Feeling his want of scriptural support, Mr Calderbank endeavours to prop up the idolatry of his church, by the authority of the Fathers. It is observable, that in this part of his argument he confounds the worship and invocation of the saints, with "acts of veneration for their memories," by which term, in p. 137, he actually designates the present practices of the Romish Church. But we will not permit the use of this misnomer. The acts of that church are, as has been already fully proved, acts, not of *veneration for the memories of the saints*, but of *direct invocation and worship to the saints*, in other words, acts of idolatry.

In answer to all arguments in support of such practices

drawn from the writings of the Fathers, it may be stated, that their authority avails nothing when opposed to the spirit and letter of the sacred Scriptures. It is said by St Paul, that if "*an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed.*"* This passage shows how little we ought to regard the authority of men in matters of faith. It is not to be denied, that the Fathers of the fourth, fifth, and sixth centuries were deeply tinctured with superstition, and favoured the invocation of saints; but this is not to be wondered at, when we consider what St Paul says in his 2d Epistle to the Thessalonians, ii. 7. "*For the mystery of iniquity doth already work.*" If the spirit of Antichrist was at work even in the days of the Apostles, it is not at all a matter of surprise that idolatry, which forms so principal a part of the work of Antichrist, should have made its appearance in the Church at a very early period. But in truth, the authority of the Fathers possesses no greater weight in support of the idolatry of Papal Rome, than the example of Aaron did in favour of the sin of Israel when he at their desire made the golden calf.† To show that some of the Fathers of the fourth, fifth, and sixth centuries favoured the practice of saint invocation, is only proving in other words that the Apostasy or falling away predicted by St Paul, had begun then to take place.

Having concluded what I had to offer on the arguments of Mr Calderbank, in defence of the worship of saints, I shall, before closing this chapter, quote a passage from a Catholic writer, the learned translator of the history of the Council of Trent, by Fra Paolo Sarpi, to show that, in the opinion of enlightened Catholics, saint worship has in practice been carried *almost* the length of idolatry.—His words are, "The manner in which the church invokes the saints cannot be accounted idolatry, although the ignorant people has sometimes carried the abuse *almost as far as idolatry*, either in considering the saints as the authors of the favours which they ask, or in placing *more confidence in their mediation, than even in that of Jesus Christ*, or finally in persuading themselves, that, independently of a good life, the merits and intercessions of the saints might enable them to obtain salvation."‡

Now it may be observed, that as the gospel of Jesus Christ

* Gal. i. 9.

† Exod. xxxii. 7—24.

‡ Histoire du Concile de Trente Traduite en Francois Par P. F. Le Courayer, Tome II. p. 646, Note.

was originally described both by its Divine Author and his Apostles, as peculiarly adapted for the poor;* the system of the Church of Rome, which is thus easily abused by the ignorant people, and carried to the borders of idolatry, even by the confession of some of its own members, must be a spurious gospel.—Let its ministers then ponder the awful words of the Apostle Paul in Galatians i. 8.

* Matt. xi. 5. 1 Cor. i. 26—28. James ii. 5.

CHAPTER IV.

THE WORSHIP OF IMAGES BY THE CHURCH OF ROME, PROVED TO BE IDOLATRY.

THE second position which I laid down respecting the idolatry of the Church of Rome, and which I am now called upon to illustrate by a reference to her authorised formularies and Catechisms, is as follows : “ *The honour and worship which the Papists pay to the images of Christ and the saints are contrary to the second commandment, and therefore are direct and gross idolatry.*”

It is necessary, however, to introduce that which I have to offer on this subject, by stating, that what Protestants term the *second commandment*, is by the Romish Church considered as a part of the *first*, and to make up the whole number of ten, this Church has divided the tenth commandment into two. Further, in order to conceal from the people the danger and sin of worshipping images, this idolatrous church has, in many of her Catechisms drawn up for public instruction, entirely suppressed and left out all that part of what she calls the *first commandment*, which answers to the *second commandment* in our formularies.

The ten commandments are recorded in two different passages of Scripture, the 20th chapter of Exodus, and the 5th of Deuteronomy, though with some variations of expression. As it is necessary for the illustration of my subject, I shall here give them at full length as they stand in the first of these passages, viz. Exod. xx.—“ *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

1. “ *Thou shalt have no other gods before me.*
2. “ *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow thyself to them, nor serve them : for I*

the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.

3. "*Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.*

4. "*Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work : But the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hal-
lowed it.*

5. "*Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.*

6. "*Thou shalt not kill.*

7. "*Thou shalt not commit adultery.*

8. "*Thou shalt not steal.*

9. "*Thou shalt not bear false witness against thy neighbour.*

10. "*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."*

In the fifth of Deuteronomy, the first nine commandments are given precisely in the same order as above, but with some variations of expression ; and also with a new reason for keeping holy the Sabbath, added to the fourth commandment. The tenth commandment is also the same as in the 20th of Exodus, but the order of the two first clauses of it is inverted. In this passage it is written as follows :—

"*Thou shalt not desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox or his ass, nor any thing that is thy neighbour's."*

This inversion of the two first clauses of the tenth commandment, has, as will be seen afterwards, been providentially made the means of detecting the fraud of the Romish Church, in blending the *first* and *second* commandments together, for the purpose of subtracting *the second*, and then dividing *the tenth* into *two*, to make up the complete number.

If, in the Catechisms of that church, it had been usual to

insert the commandments at full length, no end could have been served by blending together the first and second commandments, and the fraud would probably never have been attempted; but when it is known that it was customary only to insert in these formularies, the *first sentence* of each commandment, the reason will at once appear, for uniting the first precept of the Decalogue with the second; for by this expedient, and by inserting only the first sentence of the two united commandments, the Romish Church has in many of her Catechisms, got rid of the commandment against image worship altogether, and effectually concealed the knowledge of its existence from the minds of the ignorant people.

The ten commandments are given as follows in the *Most Rev. Dr James Butler's Catechism, revised, enlarged, approved and recommended by the four Roman Catholic Archbishops of Ireland; eighth Edition, corrected and improved, Dublin, 1811; Printed by H. Fitzpatrick, Printer and Bookseller to the R. C. College, Maynooth.*

ON THE TEN COMMANDMENTS.

Q. Say the ten commandments of God.

- A. 1. *I am the Lord thy God; thou shalt have no strange Gods before me.*
- 2 *Thou shalt not take the name of the Lord thy God in vain.*
3. *Remember that thou keep holy the Sabbath-Day.*
4. *Honour thy father and thy mother.*
5. *Thou shalt not kill.*
6. *Thou shalt not commit adultery.*
7. *Thou shalt not steal.*
8. *Thou shalt not bear false witness against thy neighbour.*
9. *Thou shalt not covet thy neighbour's wife.*
10. *Thou shalt not covet thy neighbour's goods.* Exod. xx.*

This mutilated copy of the Divine commandments, was the only one to be found in the Manuals of the Romish Church before the Reformation, and even at a later period. Bishop Stillington says, "I have now before me the reformed office of the blessed Virgin, Printed at Salamanca, A. D. 1588, published by order of Pius V. where the *second commandment* is so left

* The word *goods*, does not exist in the sacred text.

out, and so in the English office at Antwerp, A. D. 1658;" he adds, "I wish he (the Papist) had told us, in what public office of their church it is to be found."*

The controversy with the Protestant Churches has, however, at length obliged the Church of Rome to admit the second commandment into some of her formularies, though, from others, as the Latin office of the Virgin, printed at Antwerp in 1780, it is still excluded, and, as I have shown above, from the one drawn up for the use of the Roman Catholics of Ireland. In an abstract of the Douay Catechism, which is now before me, printed in London, in the year 1811, the two first commandments are accordingly given as one in the following words.

THE FIRST COMMANDMENT.

Q. Say the first commandment?

A. *I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make unto thee any graven thing, nor the likeness of any thing, that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me: and shewing mercy to thousands of those that love me, and keep my commandments."*

But the admission of the words of the second commandment into some of her formularies, is not the only change which the Church of Rome has made, in consequence of her controversy with the Protestants. For it was urged at the Council of Trent, as an unanswerable objection to the division of the tenth commandment into two, as is still done in the Irish Catechism above quoted, that the words, "*Thou shalt not covet thy neighbour's wife,*" though they stand as the *first clause* of the commandment in the fifth of Deuteronomy, are not the *first* but the *second clause* of the commandment, in Exod. xx. where it begins with the words, "*Thou shalt not covet thy neighbour's house.*"—The only expedient which the council could devise, to cloak the fraud thus detected, was that of blending together the two clauses, which, in the former Catechisms, had constituted the pretended ninth and tenth commandments,

* Stillingfleet's Works, vol. vi. p. 572, quoted by Bishop Newton.

under the one united title of “ *The ninth and tenth commandments ;*” and this, though they were not able to point out which was the ninth, and which the tenth commandment.* In the abstract of the Douay Catechism they are accordingly stated in the following form :

“ The ninth and tenth commandment s.

Q. Say the ninth and tenth.

A. *Thou shalt not covet thy neighbour’s wife. Thou shalt not covet thy neighbour’s goods.*”

If it be asked, why the Romish Church, after having admitted the second commandment of the Decalogue into the Douay Catechism, has excluded it from the formulary prepared for the use of the Irish Romanists: the answer to this question is to be found in the general spirit which animates the proceedings of this corrupt Church. She “ *hateth the light, neither cometh to the light, lest her deeds should be reproved.*”† But she has also a deep and artful policy, carefully accommodating itself to every change of circumstances. In the greater part of Europe, the light diffused by the Reformation has been so great, that she has seen it would be impossible to keep the people in the same degree of ignorance in which they were involved in the dark ages, she has, therefore, most unwillingly admitted a little more light into her formularies, and hence, the insertion of the substance of the second commandment, in the Douay Catechism; and also in another small Manual, called “ *The first Catechism,*” published for the use of the London district, which is in my possession. But Ireland has, until lately, been involved in midnight darkness, at least, as to the great body of the people. Here, therefore, this church still has reigned triumphant, to the shame of the Protestant establishment; and being determined as long as possible to exclude the light, she abstracts from her Catechism every trace of the existence of a Divine law against the worship of images, by wholly omitting the second commandment, as she has done throughout Europe in the darker ages.

Moreover, though she has inserted the second commandment in the Douay Catechism, blending it with the first, yet

* Vide remarks on the Roman Catholic Catechism for Ireland, by the late venerable and excellent Granville Sharp, p. 31, to whom I am indebted for the whole of what I have written on this point.

† John iii. 20.

the translation of one phrase in it, is not sufficiently literal to express the exact meaning of the original. The clause, "*thou shalt not ADORE nor worship them,*" ought strictly to be rendered, "*thou shalt not BOW THYSELF to them, and shalt not serve them.*" Every person acquainted with the Hebrew will acknowledge, that the strict rendering of the words **לֹא תִשְׁתַּחֲוֶה לָהֶם** is, "*thou shalt not BOW THYSELF to them,*" the importance of this remark will appear afterwards.

After what has been said on the subject of the commandments, and the practices of the Church of Rome, in relation to them, it is proper for me, without further delay, to enter upon the proof of the position, stated at the beginning of this chapter. All that is necessary for this purpose is to quote certain passages from the Romish Catechisms, which contain in themselves sufficient evidence of the violation of the Divine law, notwithstanding all the refinement of sophistry, by which it is attempted to evade the conclusion.

The following is quoted from Dr Butler's Catechism for the Catholics of Ireland.

Q. Why do Catholics *kneel before* the images of the saints?

A. To honour Christ and his saints, whom their images represent. Exod. xxv.

Q. Is it proper to show any mark of respect to the crucifix, and the pictures of Jesus Christ, and his saints?

A. Yes: because they relate to Christ and his saints, being representations and memorials of them. Acts xix. 12. Matth. ix.

Q. Why do Catholics honour the relics of the saints?

A. Because their bodies had been the temples of the Holy Ghost, and at the last day will be honoured and glorified for ever in heaven.

Q. May we then pray *to* the crucifix, or *to* the images or relics of the saints?

A. By no means: for they have neither life, nor sense, nor power, to hear and help us.

Q. Why then do we pray *before* the crucifix, and *before* the images and relics of the saints?

A. Because they enliven our devotions, by exciting pious affections and desires—and by reminding us of Christ and his saints; they also encourage us to imitate their virtues and good works. Exod. xxv. 18. John iii. 14.

Q. Is it not forbidden by the first commandment to make images?

A. No : if we do not make them for gods, to adore and serve them as the idolaters did.

Such are the reasons given by Papists, for *making unto themselves*, and *bowing down before* the likeness of men, in opposition to the plain letter of the Divine law. It is taught in the passage here quoted from the Catechism, "that it is proper to show marks of respect to the crucifix and images," and "to honour them," (see the abstract of the Douay Catechism.) If it be asked how these marks of respect are given, and how this honour is expressed? the answer must be in the words of the Catechism, that it is by *kissing the images*, (Douay Catechism,) and by *kneeling before them*. It is pretended however that though the Catholic *kneels before* images, he does not *worship them*; but this is a mere evasion, for the commandment says, "*thou shalt not bow thyself to them*," and this absolutely forbids every kind and degree of religious veneration to images. Therefore in *kneeling before* the image, and *kissing it*, the commandment is plainly broken. Besides, in the 72d Psalm, the worship which shall be paid to the Messiah himself, is expressed by the words, "*They that dwell in the wilderness shall BOW BEFORE HIM*," Heb. לפניו יכרעו; and in Psalm xcvi. 6, it is said, "*let us KNEEL BEFORE the Lord our maker*," גברכה לפני יהוה עשנו.—In both these passages, *bowing before*, and *kneeling before*, God and Christ are expressive of the worship paid to them. In like manner the worship to be paid to the Son of God, by the kings of the earth, is expressed in Psalm. ii. 12. by the words גשקו בר. "*Kiss the Son*," and the seven thousand in Israel, who had not been partakers of the sin of idolatry, are designated as *all the knees which had not bowed to Baal, and the mouths which had not kissed him*.*—But this very worship, so far as the external acts are concerned, the Papists pay to the images of saints. Therefore they do thereby grossly and palpably violate the commandment which forbids the worship of images.

But it may be asked further, if the Church of Rome feels herself to be innocent in this matter; why has she so sedulously excluded from the Irish Catechism, and so many other manuals prepared for the instruction of her people, the words of the commandment respecting the worship of images, be it a part of the first, or be it the second commandment?—Truly

* 1 Kings xix. 18

by this daring act, she has taken guilt to herself, and this will convict her rulers of guilt, when they shall be called to answer for it at the Judgment-seat of Christ. In thus suppressing a part of the Divine commandments, her teachers have imitated the example of the lawyers, who took away the key of knowledge, who entered not in themselves, and them which were entering in they hindered.*

I shall now produce the prayer, used in the consecration of images, as it is found in the *Rituale Romanum*, authorized by Pope Urban the eighth. It is as follows :

“ Grant, O God, that whosoever *before this image*, shall diligently and humbly upon his knees, worship and honour thy only begotten Son, or the blessed Virgin (according as the image is, that is consecrating) or this glorious Apostle, or Martyr, or Confessor, or Virgin, that ~~he~~ ^{she} may obtain, by his or her merits, and intercession, grace in this present life, and eternal glory hereafter.”†—Now if this be not gross idolatry, let the Church of Rome show wherein the worship of Jupiter and Apollo was idolatry.

But that Church is chargeable with the toleration of images, even of the first Person of the Godhead, the Eternal Father. I myself saw a picture of this kind in one of the churches of Antwerp many years ago, and the existence of such abominations is acknowledged in an abridgment of Sacred history by L’Abbé Fleury, which is in my possession. “The images which represent the Divine persons, *are drawn from the sacred Scriptures*. God hath sometimes appeared to his prophets under the form of a venerable old man.”‡

It is further observable, that though in the public formularies of the Romish Church, drawn up since the era of the Reformation, much caution is maintained in what is said respecting the worship of images, yet the authorized practice of that church in those countries where the light of the Protestant doctrines has not penetrated, is still that of sottish

* Luke xi. 52. † Quoted by Dr H. More, Works, p. 794.

‡ “ Les images qui representent les personnes divines, sont tirées de l’écriture sainte. Dieu s’accommodant à notre foiblesse a quelquefois apparu à ses prophetes sous la forme d’ un vénérable vieillard, pour signifier, en quelque maniere son Eternité.”—This is one of those instances of daring falsehood, whereby the Romish Church deceives the people.

idolatry. Stories of images moving their eyes, or perspiring, or changing colour, and similar nonsense, are even down to the present day given out to the ignorant people under the sanction of the Papal authority. Evidence of this assertion will be produced in another part of this volume. In the meanwhile I shall satisfy myself with inserting the following passage from the preface of Dr Middleton's letter from Rome, from which it will appear that the public Catechisms of the Church of Rome, which are drawn up with caution and ambiguity, to obviate the objections of Protestants, do by no means afford a correct view of the *authorized practices* of that Church with respect to image worship.

“In one of the churches of Lucca, they show an image of the Virgin, with the child Jesus in her arms, of which they relate this story: That a blaspheming gamester, in rage and despair, took up a stone and threw it at the infant; but the Virgin, to preserve him from the blow which was levelled at his head, shifted him instantly from her right arm into the left, in which he is now held; while the blasphemer was swallowed up by the earth on the spot; where the hole, which they declare to be unfathomable, is still kept open, and enclosed only with a grate, just before the altar of the image. The Virgin, however, received the blow upon her shoulder, whence the blood presently issued, which is preserved in a crystal, and produced with great ceremony, by the priest in his vestments, with tapers lighted, while all the company kiss the sacred relic on their knees.

“One of the most celebrated images in Italy, is that of *St Dominic of Surriano in Calabria*, which, as their histories testify, was brought down from heaven about two centuries ago, by the Virgin Mary in person, accompanied by Mary Magdalene and St Catharine. Before this glorious picture, as they affirm, great numbers of the dead have been restored to life, and hundreds from the agonies of death; the dumb, the blind, the deaf, the lame have been cured, and all sorts of diseases and mortal wounds miraculously healed.”—“From the 9th July to the 9th August, the anniversary festival of the saint, they have always counted above an hundred thousand pilgrims, and many of them of the highest quality, who came from different parts of Europe to pay their devotions, and make their offerings to this picture.”*

* La Vie de St Dominic, p. 599—602, 4to, Paris, 1647.

“ Aringhus touching on this subject, in his elaborate account of subterraneous Rome, observes, that the images of the blessed Virgin shine out continually by new and daily miracles to the comfort of their votaries, and the confusion of all gainsayers. Within these few years, says he, under every Pope successively, some or other of our sacred images, especially the more ancient, have made themselves illustrious, and acquired a peculiar worship and veneration, by the exhibition of fresh signs, as it is notorious to all who dwell in this city. But how can I pass over in silence the image of St Dominic; so conspicuous at this day for its never ceasing miracles, which attract the resort and admiration of the whole Christian world.”

“ This image, which, as tradition informs us, was brought down from heaven about the year 1530, is *a most solid bulwark* of the church of Christ, and a noble monument of the pure faith of Christians, against all the impious opposers of image worship.

“ Those who have written its history, assert, that the painters, in their attempts to copy it, have not always been able to take similar copies, because it frequently assumes a different air, and rays of light have been seen to issue from its countenance, and it has more than once removed itself from one place to another.”—“ The worship of this picture has become so famous through all Christendom, that multitudes of people, to the number of an hundred thousand and upwards, flock annually to pay their devotions to it.”*

Such then is the nature of the worship which has been substituted in the church of Rome, for that of the One true God, through Jesus Christ the only mediator between God and man. I need not say, for the conviction of the Protestant reader, that this worship is the most gross violation of the Divine law.—But if this volume should be read by any members of the Romish communion, I would earnestly beseech them to consider with attention, the Ten Commandments as they are to be found in the 20th Chapter of Exodus, and are thence quoted in the former part of this chapter, and then to reflect how they will, at the judgment-seat of Christ, be able to justify their continuing members of a Church which practises and encourages such abominable idolatries.

* Middleton's Letter from Rome, Preface, p. 50—56.

Before I conclude the subject of the image worship of the Romish Church, it will be necessary that I should consider those passages of Scripture which are quoted in the Catechism of Dr Butler, in support of that practice.—The first text brought forward with this view, is Exod. xxv. 18. *And thou shalt make two cherubim of gold : of beaten work shalt thou make them, in the two ends of the mercy-seat.* Now if the cherubim were *images*, *i. e.* representations of beings whose real resemblance they bore, and if they were designed by God to be the objects of the worship of the children of Israel, it might be granted that at least there were some plausibility in the argument which the Papists would thence deduce in favour of image worship. But the golden cherubim were not images. It seems quite evident, from the description of the living creatures seen in the vision of Ezekiel, that they were, as to their outward form, hieroglyphical. They had four faces, *viz.* that of a man, a lion, an ox, and an eagle : they had also four wings, and their feet were those of a calf.*—Let us, however, for a moment suppose that the golden cherubim actually were *images* ; then doubtless they were images of those things which they represented, *i. e.* of a *man*, a *lion*, an *ox*, and an *eagle* ; and as the reason given in the Romish Catechism for kneeling before the images of the saints, is, that it is “to honour Christ and his saints *whom their images represent.*” By parity of reason, therefore, it will follow that if the cherubim were images, and if they were the objects of worship, the reason of this worship was that the children of Israel might thereby honour, not only *man*, but also *the lion*, *the ox*, and *the eagle*, of which the cherubim were *representations*. Such then is the consequence which flows from the notion of the Romanists, that the cherubim were images ; it in fact makes the ancient people of God to have been worshippers of *four-footed beasts and birds of the air*.

But, secondly, that the cherubim neither were, nor were intended to be, objects of worship to the children of Israel is manifest from this, that they were placed within the veil, and in the Holy of Holies, and therefore inaccessible to the view both of the priests and people. On one day of the year only, the great day of atonement, the High Priest went into the

* Ezek. i. 7, 10.

Holy of Holies, with blood and incense, to make atonement for sin.* But upon this solemn occasion it cannot be pretended he worshipped the cherubim, because his face was not directed to them, but to the Shekinah or visible glory of the Lord manifested above the mercy-seat and between the cherubim.

The next passage produced in the Catechism to justify image worship, is Matth. ix. The particular verse is not quoted, but I presume it is the 20th and two following, where the woman, with an issue of blood, was cleansed upon touching our Saviour's garment. Now, it were surely better for the Church of Rome at once to confess her guilt, and turn from her idolatries, than thus to add to the sin of idolatry, the awful crime of perverting the Scriptures, in order to palliate or excuse her offences.—We ask: How can the fact of a woman being cured in consequence of touching our Saviour's garment when he was alive upon earth, justify the worship of a piece of *carved wood* or *painted canvass* called after Him, now that He is ascended into heaven, and this in express violation of the second commandment? What is there common to the two cases? The same remarks apply to Acts xix. 12, the third text quoted in the Catechism. And with respect to John iii. 14, which is produced for the like purpose of justifying the worship of images, I observe, that if the *brazen serpent* was intended to be an object of *worship*, then this worship must have had respect to the *living serpents*, which it represented; and it will follow on this hypothesis, that God himself did command his people to worship *serpents*!—Such are the consequences which flow from the perversion of sacred Scripture, by the Church of Rome. But it is manifest that the brazen serpent was, like the cherubim, an hieroglyphic; and it most probably signified the bruising of the head of that old serpent, the Devil, by our Lord when he hung upon the cross, and there spoiled principalities and powers.†

I shall now close this chapter, with one remark. It may appear at first view, strange and wonderful, to those Protestants who are little acquainted with the character of the church of Rome, that she should venture to quote the *Scriptures of truth* in justification of a practice, which is

* Levit. xvi. 29—34.

† Colos. ii. 14, 15

so palpable a violation of the Divine law, as that of image worship. But let such persons reflect, that the great enemy of God and man in tempting our Lord in the wilderness, did also make use of the language of Scripture for that purpose.

CHAPTER V.

A POSITION LAID DOWN, THAT THE PAPAL POWER IS THE MAN OF SIN.—THE OBJECTIONS OF THE REV. MR CALDERBANK TO THE PROTESTANT DOCTRINE OF ANTICHRIST, STATED AND ANSWERED.

IN the preceding chapters, the charge of idolatry has been brought home to the Church of Rome, by evidence derived from her authorised formularies ; and it has been proved that by this idolatry was accomplished the Apostasy in the Church, predicted by St Paul, in his second epistle to the Thessalonians. I now proceed to the consideration of the second proposed object of inquiry, viz: *What power was intended by the MAN OF SIN, mentioned in St Paul's prophecy?* And I shall endeavour to show that the characteristical marks of *that man of sin and son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, &c.*, are all to be found in the Papacy, and consequently that the Papal power is the man of sin.

Before, however, that I enter on the direct proof of this position, it will be necessary for me to consider some arguments against it, which are to be found in the Series of Letters, by a Catholic clergyman, which have already been frequently mentioned. The Rev. Mr Calderbank endeavours in his 24th Letter, to show “the absurdity of the opinion, which supposes the Pope to be Antichrist.” After some general observations, through which I do not consider it necessary to follow him, he thus states his grounds for rejecting the Protestant exposition, of St Paul's prophecy of the Man of Sin:—“From the passage of St Paul,” (2 Thess. ii.) “it appears evident, that Antichrist is destined to be some one individual or other, and from the unanimous testimony of the

ancient Fathers, it also appears that his coming into the world will take place at some time which is not very remote from the period of its general destruction. From the authority of St Paul, it is moreover evident, that he will announce himself not only as the avowed enemy of Christ, and of his religion, and the most sanguinary persecutor of his Church, but will attempt to substitute himself in his place, and usurp the honour, and the worship, which are due to no object but the supreme majesty of God."

After having in these words laid down the principles upon which he considers himself entitled to interpret the prophecy of St Paul, Mr Calderbank proceeds to reason from these principles, as if they were quite undeniable; and certainly if the assumed premises be granted, the conclusion must follow, that the Papal power is not the Man of Sin.

I shall now, however, proceed to show that the principles thus taken for granted, have no foundation in the Scriptures, and consequently that the superstructure raised upon them must fall to the ground.

It is assumed, in the passage above quoted, that the power described by St Paul, is to be "some one individual or other."—It is true that he is styled in the prophecy "that MAN OF SIN, the SON OF PERDITION," the language is therefore in the singular number. But it does not hence follow, that a single individual is intended. In Dan. vii. 17, the four Beasts which were symbolical representations of the four Gentile Monarchies, are called "*four kings*," a king being used for a kingdom. In Heb. ix. 7, 25, the HIGH PRIEST in the singular number, is used for the series, or order of high priests. In Isaiah lxvi. 7, the Church of God is personified under the character of a WOMAN, who travails in birth and brings forth a MAN CHILD, which child is in the next verse called a nation, and denotes the nation of the Jews, which is suddenly to be converted to the truth in the last days.—The same figure of a woman is used to denote the true church, in Galat. iv. 26. and in Rev. xii. 1—6. The figure of a woman is once more used to denote a corrupt church, in Rev. xvii. Having thus so many Scriptural examples before us, of a single person being used to represent a large body of individuals, in their collective or corporate capacity, we must at once see that Mr Calderbank reasons most inconclusively, when he takes it for granted, without proof, that St Paul's Man of Sin was to be a single individual.

Mr Calderbank next observes, that from the unanimous tes-

timony of the Fathers, it appears that Antichrist “was to come into the world at some time, not very remote from the period of its general destruction.” It is not denied that such was the sentiment of the Fathers. The Fathers, however, generally believed, that the division of the Roman empire into ten kingdoms, mentioned in the prophecies of Daniel,* was not to take place till near the end of the world, and as they conceived rightly, that the Man of Sin or Antichrist, was to spring up at the period of the above division of the Empire, it necessarily followed that they also placed the rise of Antichrist, near the end of the world. They likewise believed all the three events, the division of the Empire, the rise of Antichrist, and the consummation of the world to be near at hand.

The event has proved that they were wrong in the first and last of these opinions, for the Empire was divided into ten kingdoms, in the fourth, fifth, and sixth centuries, as is admitted by Machiavel, a Popish historian,† and the world is not yet destroyed. Now, since their opinion that Antichrist was not to appear until the end of the world, was a necessary effect of their former mistake as to the period of the rise of the ten kingdoms, and is inseparable from it; we must conclude, that it is now entitled to no weight.

That the above is a true representation of the opinions of the Fathers, will appear from a passage in St Jerome’s commentary, on the 7th chapter of Daniel. “Let us therefore affirm, that which all Ecclesiastical writers have delivered, that in the consummation of the world, when the empire of the Romans is to be destroyed, there shall arise ten kings who shall share the Roman world among themselves, and that an eleventh diminutive king shall come, who shall subdue three of those ten kings, and in him Satan shall dwell entirely and bodily.”‡ The same Father, when he heard of the taking of Rome by Alaric, wrote as follows, alluding to the general opinion of the first Christians, that the power which hindered the revelation of Antichrist, was the imperial dignity of Rome: “He who hindered is taken out of the way, and we consider not that Antichrist is at hand.”||

Lactantius, in the seventh Book of his *Institutes*, treats of the coming of Antichrist and the Day of Judgment, and has a

* Dan. vii. 7, 8 and 24.

† Hist. of Florence, Book I.

‡ Quoted by Mede, Works, Book iii. p. 811. Edit. 1664.

|| Quoted by Mede, Works, p. 810.

passage respecting the near approach of these events, to the following effect :—" If any one ask when these things of which we have spoken are to happen, I have shown above, that this change is to take place at the end of the sixth millenary, and already that great day of the end is at hand. It is permitted to us to know the signs which have been predicted by the prophets, for they foretold the signs from which the end of time is both to be looked for and feared by us every day. How soon the whole number of years is to be completed, may be learned from those who have written on chronology, collecting from the sacred books and various histories, the length of time which has elapsed since the beginning of the world. And though they differ among themselves somewhat as to the total number of years, yet none seem to expect that more than two hundred years remain.—The thing itself also declares that the destruction of the universe is at hand ; were it not that as long as the city of Rome is preserved, nothing of this kind is to be feared. But when that head of the world shall fall, and begin to be a desolation according to the Sybilline prediction, who can doubt that at length the end of human affairs and of the world is come ? That city it is which hitherto sustains all things—and we ought to supplicate the God of Heaven, if his decrees and purposes can be delayed, lest that abominable tyrant* shall come, sooner than we think, who shall perpetrate so great a wickedness, and destroy that light with the extinction of which the world itself is to fall."

From the above passage, it is evident that Lactantius thought, in like manner with Jerome, that the coming of Antichrist was to take place at the overthrow of the Roman empire, which he conceived was to be the immediate forerunner of the end of all things. We know from history, that the empire was overturned by the Goths and Vandals, in the fifth century, and divided into ten kingdoms. At this time, therefore, in conformity to the sentiments of the Fathers, we ought to look for the rise of Antichrist ; their opinion that the destruction of the Roman empire, in its ancient form, was immediately to precede the consummation

* Meaning Antichrist or the Man of Sin, whose coming, Lactantius with the whole of the primitive Church, believed was to be at the destruction of the Roman empire, and its division into ten kingdoms : " Reges decem pariter exsistant, qui orbem terræ non ad regendum sed ad consumendum partiantur." Lactant. Institut. Lib. vii.

of all things, having been shown by the event to be completely erroneous.

Thus, when the sentiments of the Fathers are thoroughly examined, they are proved to be more agreeable to the opinion of Protestants, respecting Antichrist, than to that of the Papists. But we do not rest our interpretation on any human authority, and are therefore little disposed to dwell on this circumstance.

Before quitting this subject, I shall observe that it is manifest from the words of St Paul, "*the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way;*" that the apostasy which he predicts and the revelation of the Man of Sin and Son of Perdition were not so remote as the Papists suppose, and consequently that their opinions on this point are decidedly opposed to the testimony of the Apostle, and therefore unscriptural and erroneous.

It is lastly asserted by Mr Calderbank, that "from the authority of St Paul, it is, moreover, evident, that Antichrist will announce himself not only as the avowed enemy of Christ and of his religion, and the most sanguinary persecutor of his Church, but will attempt to substitute himself in his place, and usurp the honours and the worship which are due to no object but the supreme majesty of God."

That the Antichrist must be the enemy of Christ and of his religion, is certain; but it does not hence follow that he is to be *an avowed enemy*. There is only one individual besides this MAN OF SIN, to whom (as far as I remember) the appellation of the SON OF PERDITION is given in the Scriptures, and he was not an *avowed enemy* of Christ, but betrayed his master with a kiss, saying, *Hail, Master*.^{*} It is not impossible, therefore, that the MAN OF SIN, or Antichrist, may, like him from whom he obtained the name of THE SON OF PERDITION, be a false Apostle and pretended friend of Christ, betraying him with a kiss, saying, *Hail, Master*.[†] His other features also, as delineated by St Paul, will perhaps be found in one who pretends to be the friend, yea, the VICAR of Christ.

Having thus shown that the language of St Paul does not

^{*} Matt. xxvi. 49.

[†] In confirmation of this, it may be remarked, that the second beast in the Apocalypse, who is elsewhere called the false prophet, has horns like a *lamb*, i. e. he pretends to be a disciple of the Lamb, but he speaks like a *dragon*, Rev. xiii. 11.

necessarily imply that the MAN OF SIN was to be one individual person; that the opinion of the Fathers respecting the coming of Antichrist, at or near the end of the world, is entitled to no respect, because it rested upon grounds which history has proved to have been erroneous, and that it is not certain that Antichrist was to be the *avowed* enemy of Christ, I have, I trust, effectually overturned the principles upon which Mr Calderbank rests his vindication of the Papal Power, and I shall now prove that the prophecy of St Paul respecting the MAN OF SIN actually describes the Papacy.

CHAPTER VI.

EVIDENCE FROM HISTORY THAT THE PAPAL POWER EXHIBITS ALL THE CHARACTERISTICAL MARKS OF THE MAN OF SIN AND SON OF PERDITION.

I PROPOSE in this Chapter to bring forward evidence in support of the position already laid down,* that the characteristic marks of the MAN OF SIN are all to be discerned in the PAPACY, and consequently that the PAPAL POWER is designated in the prophecy of St Paul under that name.

The first proof of this point is to be found in the fact, that from the early ages of the Church, the Popes have been the great patrons and supporters of *saint worship* and the *adoration of images*. It is undeniable that such is the case in the present age, inasmuch as the invocation of saints, and kneeling before, and kissing their images, have been proved to form a conspicuous part of the authorized Liturgies and Manuals of that Church, of which the Pope is the acknowledged head. But these practices have been proved to be idolatry: therefore the Pope who supports them is the great patron of idolatry, and is justly called on that account the Man of Sin. Like Judas who was a false Apostle, and betrayed his Master, the Pope assumes the character of the apostle and vicar of Jesus Christ, but betrays his cause, and he therefore answers to the description of the SON OF PERDITION.†

It may be observed in the second place, that the Man of

* See Pp. 3, 6.

† That I do not use too strong language, in charging the Popes with having been the *great patrons of idolatry*, will appear evident from the following remarks, which I quote from the French Translator of

Sin was evidently to be an *Ecclesiastical Personage*. Such is the conclusion Jerome arrived at from his being described as sitting in the temple of God; he says that "Antichrist shall sit in the temple of God either at Jerusalem, as some imagine, or in the Church, as we more truly judge, showing himself that he is Christ the Son of God."* This characteristic of the Man of Sin undeniably belongs to the Papacy.

It was further predicted of the Man of Sin, that he should oppose and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.—In the Scriptures, civil rulers or magistrates are frequently denominated *Gods*. Thus in Deuter. x. 17. Jehovah is called *the God of gods*, which signifies that He is the God of the princes of the earth:—in Exod. xxii. 28. *Ye shall not revile the gods, and shall not curse the ruler of thy people*. And in Psalm lxxxii. 1. *God judgeth among the gods*, and ver. 6. *I have said ye are gods*, which last text is expressly referred to by our Lord, in John x. 34. *Jesus answered them, Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken—Say ye of him whom the Father hath sanctified and sent into*

Fra Paolo's History of the Council of Trent, who was himself a *Catholic*, and a member of the Gallican Church.

"Images were not introduced into Churches till about the fourth century, and were received at first only for ornament and instruction. Thus far there was nothing blameable in them. They were soon abused. The ignorant and superstitious people made them an object of worship. Some Bishops who were zealous to prevent superstition, thought it their duty to pull them down. St Gregory the Great condemned both parties as running into extremes, wishing that they should preserve the images without paying any worship to them. Such was the practice of the Churches in France, England, and Germany, for several centuries. The Greeks did not confine themselves within such just limits. They authorized the worship of images to the excess of superstition, and Rome likewise lent itself to this practice. The Council of Frankfort opposed the decisions of the second Council of Nice and the authority of the Popes, and for some time maintained the ancient simplicity. *But at length the ascendant of Rome over the Western Churches drew them into her opinion, and this worship prevailed every where until the Reformation, when the Lutherans revived the doctrine of the Council of Frankfort, and the Calvinists ran into the extreme of the Iconoclasts.*" *Histoire du Concile de Trente, Tome ii. p. 646, Note.*

* Quoted by Bishop Newton.

the world, Thou blasphemest, because I said I am the Son of God?

The next words of the prophecy, *ἡ σεβασμα* “*or that is worshipped,*” may also refer to the civil worship which was paid to kings, and especially to the Roman emperors under the title *σεβαστος* “*august*” or “*venerable.*”

If then, it can be shown that the Papacy has insolently lifted itself above the highest kings and princes, and trampled under foot every earthly dignity, it will be sufficiently evident, that the whole clause which declares that Antichrist shall exalt himself “*above all that is called God, or that is worshipped,*” is applicable in a strict and legitimate sense to the Papal power. Now that all these particulars were fulfilled in that power, I shall prove, by selecting various facts from history, whereby it will be made manifest, that the Papacy has not contented itself with trampling upon all *human magistracies*, but has blasphemously arrogated to itself, titles and an authority which belong to *God only*, so that the Pope has been *as God, sitting in the temple of God, showing himself that he is God.*

In the eighth century, Leo the Isaurian, emperor of the East, issued an edict, proscribing the adoration of images, and commanding the images to be pulled down in the city of Constantinople.—He afterwards extended the order to the Churches of Rome and Italy. Gregory the II. who then filled the Papal chair, thereupon addressed two epistles to the Emperor, in the first of which he uses the following language.

“When thou didst run well, who hath sounded into thine ears and perverted thy heart like a crooked bow; so that thou hast looked to those things that are behind? For ten years, through the goodness of God, thou didst walk well, and madest no mention of the sacred images: but now thou sayest that they are idols, and that they who honour them are idolaters; and hast applied thyself to overthrow, and utterly destroy them. Neither hast thou feared the judgment of God, when offences should assail the hearts not of the faithful only, but also of infidels.—Christ truly warns thee, that thou shouldst not offend one little child; and that men will, for a very small scandal, be cast into eternal fire; but thou hast offended the whole world, as if thou art not to undergo death, and render an unhappy account.”

In another part of the epistle, the Pope gives an account of the origin of the images which were then worshipped. After mentioning the incarnation of our Lord, his entrance into

Jerusalem, and the works he did there; he goes on thus:—
 “Men from every part of the world, flying like eagles, began to resort to Jerusalem as the Lord said in the gospels, *where-soever the carcase shall be, there will the eagles be assembled*. Now Christ is the carcase, and pious Christ-loving men are the eagles flying on high; who, when they had seen the Lord, painted him as they saw him, for the purpose of looking at him; when they had seen James the brother of the Lord, they painted him as they saw him, &c.”—“Whether does it seem good to thee, O emperor, to honour these images or the errors of the Devil? When Christ dwelt at Jerusalem, Agar, then king of Edessa, having heard of his miracles, wrote to Him: and the Lord sent an answer with his own hand, together with an impression of his sacred and glorious face. Wherefore, send to that image not made with hands, and behold, thither there resort multitudes of people from the East to adore,” &c.—“We beseech thee, as thy brethren in Christ, to return again into the truth, from which thou hast departed; cast away thy lofty imaginations, put off thy obstinacy, write to all in every quarter; raise up those to whom thou hast been a stumblingblock, and whom thou hast blinded, although by reason of thy excessive stupidity, thou accountest it as nothing.”—“Go into the schools where the first elements are taught, and say, ‘I am a destroyer and persecutor of images,’ and immediately the children will throw their books at thy head, so that what thou couldst not be taught by wise men, thou mayest learn from babes.” “Dost thou not consider that this thy effort, whereby thou hast risen up against images, is a turbulent, an insolent, and a proud act of wickedness? When the Churches of God enjoyed a profound peace, thou hast raised up fightings, and hatreds, and offences.”

The Pope afterwards commends the women who had slain an imperial officer when in the act of breaking an image of Christ, and he thus justifies the double crime of *sedition* and *murder* committed in defence of *idolatry*. The epistle concludes as follows.—“May God himself infuse his fear into thy heart, and convert thee from those things which thou hast perversely brought into the world; and let me receive letters from thee as soon as possible, announcing thy conversion; and may that God who came down from heaven and entered into the womb of the holy virgin, Mother of God, for our salvation, dwell in thy heart, and drive out those who now dwell in

thee, and bring in offences, and may he give peace to all the Christian Churches, world without end, Amen.”*

On the reception of the imperial edict for the destruction of images, the Pope armed against the Emperor his Sovereign, as against an enemy; and at his call, Ravenna, Venice, and other cities, flew to arms. From this period Rome and Italy were lost to the eastern empire, and though the Exarch was permitted to reside within the walls of Ravenna, it was as a captive rather than a master. Pope Gregory afterwards convened a synod of ninety-three bishops, against what was termed the heresy of the Iconoclasts, or image breakers.—With their consent a general excommunication was pronounced against all, who by word or deed should attack the images of the saints,† that is, against all who should presume to obey the commandment of the Lord, which says, *thou shalt not make unto thyself any graven image, or any likeness of any thing in heaven above, or on the earth beneath, or in the waters under the earth: thou shalt not bow down thyself to them nor serve them.*

We here therefore behold a power seated in the temple of God, opposing and exalting itself above all that is called God, or that is worshipped, *i. e.* above the highest kingly and imperial authorities upon earth. We see this power like ancient Babylon, *mad on its idols*,‡ treating the Emperor, whom it professed to acknowledge as its rightful sovereign, with proud and disdainful insolence, when he presumed to interdict that which God had forbidden: and finally, rising in rebellion against its lawful sovereign, rather than obey the edict for the abolition of images. Thus did this antichristian power arrogate to itself the authority of God himself, by setting up its own will in subversion of the commandment of the Lord, forbidding the worship of images.

The next example which I shall adduce from history of the exercise of antichristian power by the Popes, is as follows:—“Pepin who was *mayor of the palace* to Childeric III. king of France, and was possessed in reality of the royal power and authority, not contented with this, aspired to the titles and honours of majesty, and formed the design of dethroning his

* For the original epistle from which I have translated these extracts, see *Sacro-Sancta concilia*, ad Regiam Edit. Exacta. Lutitiæ Parisiorum, 1671, Tom. VII. p. 3—22.

† Gibbon's *Decline and Fall*, Chapter xlix.

‡ Jerem. l. 38.

sovereign. For this purpose the states of the realm were assembled by Pepin, A.D. 751, and though they were devoted to the interests of this ambitious usurper, they gave it as their opinion, that the Bishop of Rome was previously to be consulted, whether the execution of such a project was lawful or not.—In consequence of this, ambassadors were sent by Pepin to Zachary the reigning Pontiff with the following question :—*Whether the Divine law did not permit a valiant and warlike people, to dethrone a pusillanimous and indolent monarch, who was incapable of exercising any of the functions of royalty, and to substitute in his place, one more worthy to rule, and who had already rendered most important services to the state?*—The situation of Zachary, who stood much in need of the succours of Pepin against the Greeks and Lombards, rendered his answer such as the usurper desired. And when this favourable decision of the Roman oracle was published in France, the unhappy Childeric was stripped of royalty without the least opposition; and Pepin, without the smallest resistance from any quarter, stepped into the throne of his master and his sovereign.”*

The coronation of Pepin was twice performed, first with the sanction of the Pope, by Boniface, Bishop of Metz, and the apostle of Germany, and again by Pope Stephen the Third, who, in the monastery of St Denis, placed the diadem on the head of his benefactor. “The Franks were absolved from their ancient oath: but a dire anathema was thundered against them and their posterity, if they should dare to renew the same freedom of choice, or to elect a king, except in the holy and meritorious race of the Carlovingian princes.”†

* Mosheim Ecclesiast. Hist. Century viii. Part ii.

† Gibbon's Decline and Fall, chap. xlix. Gibbon quotes the words of Eginhard, secretary and historian of Charlemagne. “Childeric was deposed by the *command*, and the Carlovingians were established by the *authority* of the Roman Pontiff.” See also on this subject, the remarks of a Catholic writer, and therefore an unexceptionable witness, L'abbé Condillac in his *Cours d'Etude pour l'instruction du Prince de Parme*. Tome 8me. “Pepin (says he) was an usurper, and Zachary, instead of consulting justice, consulted only his interests. Father Daniel wishes to excuse the Pope and St Boniface, who is pretended to have had charge of this negotiation.”

Having next stated the arguments used by Father Daniel, of which he exposes the weakness, the Abbe Condillac thus concludes: “It is true that the temporal property of the Popes was in danger; this also is that which moved them, and we shall soon see how they confounded

It is to be remarked, that in the above occurrences three different acts of Antichristian authority are attributable to the Pope. *First*, The assumption of a power to dethrone a legitimate monarch. *Secondly*, The sanction given to the elevation of an usurper. And *Thirdly*, Pretending to a right to absolve men from the obligation of an oath of allegiance. By the two first of these acts, the Pope exalted himself above all earthly authorities, i. e. "*every thing that is called god, or is worshipped.*" By the last of them, he usurped an authority, which belongs only to the eternal majesty of God.

I shall pass over all the intermediate Pontiffs, and proceed next to consider some of the acts of Gregory VII. commonly known by the appellation of Hildebrand, who filled the Papal chair during part of the eleventh century, and distinguished himself above all the Popes who had preceded him, by the arrogance of his pretensions.—He pronounced a sentence of excommunication against Henry the Fourth, emperor of Germany, which ran in these terms. "For the dignity and defence of the Church, and in the name of Almighty God, the Father, the Son, and the Holy Ghost, and by your authority (viz. St Peter's) I prohibit King Henry, son of Henry, sometime emperor, who by unheard of pride, has exalted himself against thy Church, from governing the Teutonic kingdom and Italy; *I absolve all Christians from the oath which they have sworn or may swear to him*, and I prohibit every one from obeying him as king, &c."*

The Pope at the same time sent letters into Germany to cause another emperor to be elected in case that Henry did not submit. An assembly was held at Tribur, in the year 1076, to deliberate on this matter, at which it was resolved that Henry should be suspended from his royal dignity, and that he should forfeit his kingdom, if within a year he was not restored to the bosom of the Church.

Henry, in order to implore in person the clemency of the Roman Pontiff, passed the Alps amidst the rigour of a severe winter, and arrived in the month of February, 1077, at the fortress of Canusium, where Gregory then resided, with Matilda, Countess of Tuscany. *Here the suppliant Prince*

this vile interest with the sacred cause of religion. It appears to me that Father Daniel had better not have sought to justify Boniface."

* Condillac Cours d'Etude, Tome 8me. p. 321

stood for three days in the open air, at the entrance of the fortress, with his feet bare, his head uncovered, and no other raiment but a wretched covering of woollen cloth.—On the fourth day he was admitted into the presence of the Pope, who agreed to absolve him on condition of his appearing at the approaching diet of the German princes, to answer to the charges brought against him; and that, if he was maintained in the throne, he should always be obedient and submissive to the Holy See.*

It is true that Henry afterwards threw off the ignominious yoke imposed upon him by Gregory, but, as we shall afterwards learn, he at length fell a victim to the rancorous hatred of the Papal See.

The behaviour of Gregory to other sovereign princes was of a like nature. He pretended that the kingdom of France was tributary to the See of Rome, and commanded his legates to demand yearly the payment of that tribute. He treated Philip I. king of France, as a tyrant, threatened to depose him, and wrote letters to the bishops and nobles to raise all France in rebellion.†—Gregory also pretended that all Saxony was a feudal tenure held in subjection to the See of Rome.—He claimed Spain as the property of St Peter.‡ He threatened the sovereign of Sardinia to despoil him of that island, if he did not acknowledge himself as a vassal of the holy See.—He excommunicated Nicephorus, emperor of Constantinople. He called on William the Conqueror, king of England, to discharge the arrears of Peterpence, a tribute paid to the Roman See, and also to do homage to him for the kingdom of England. William granted the former, but refused the latter, and the terror of his name procured for him, a greater measure of forbearance on the part of Gregory than he showed to other monarchs.

I shall sum up the above account of the proceedings of this

* Mosheim Cent. xi. Part ii. Condillac Cours d'Etude, &c. Tome 8me. p. 320—324.

† Mosheim, ubi supra Condillac, p. 330.

‡ The Abbe Condillac quotes the following words from his letters to the kings of Spain. "I believe you are not ignorant that for several centuries St Peter has been proprietor of the kingdom of Spain—that though that country has been for a long time invaded by the infidels, it cannot justly be denied to be his property, and that it belongs to the Holy Apostolic See."

daring and wicked Pontiff, by a passage of the Catholic author, the Abbe Condillac, to whom I have already referred.* “In a word, he established himself the judge of all sovereigns. Always ready to launch excommunications against those who would not submit themselves, he gave to all, at one time counsels at another orders: sending Legates into each kingdom to observe every thing that passed in it, and to carry his decrees.”

Victor the Third held the Papacy for some months, in the year 1086, and was succeeded by Urban the Second.—Both of these Popes renewed the former excommunications against Henry IV. emperor of Germany, and Urban encouraged Conrad his eldest son, who had declared himself king of Italy, in rebellion against his father. Henry, however, still sustained himself, and at a diet held at Aix la Chapelle, A. D. 1099, Conrad was declared incapable of succeeding to the Empire, and Henry, the second son of the Emperor, was chosen king of the Romans, *after having promised upon oath, never to take arms against his father.*

Listening, however, to the wicked solicitations of Pope Pascal II. the successor of Urban, Henry (afterwards) the Fifth, took up arms under a pretext of religion; by the vilest deceit, he obtained possession of the person of the Emperor his father, and imprisoned him. He then repaired to the diet at Mentz, where the Pope's legates having repeated the sentence of excommunication against Henry IV. he was divested of the imperial dignity, A. D. 1106, and stripped of his royal robes by the hands of the Archbishops of Mentz and Cologne, and soon afterwards died at Liege.†

Thus did this wicked Pontiff, by exciting the rebellion of a subject against his sovereign, and a son against his father, and encouraging a son and subject to break the oath of fidelity he had taken to his father and sovereign, come up to the description given by St Paul of the Man of Sin, that he was to “*oppose and exalt himself above all that is called God, or that is worshipped,*” and by pretending to a right to dethrone his sovereign, and to dissolve the oath of allegiance taken to him by his subjects, this Pope did in effect arrogate to

* Condillac Cours d'Etude Hist. Moderne Tom. 8me. p. 331.

† Condillac Cours d'Etude, Tome 8me. p. 346—8. Mosheim cent. xii. part 2d. Modern Universal Hist. vol. xxix. p. 92—94.

himself the authority and attributes of God himself, "as God sitting in the temple of God, and showing himself to be God."

In the year 1155, the Emperor Frederic Barbarossa was obliged by Pope Adrian IV. to hold his stirrup when he dismounted from his horse. In the following century the Emperor Frederic the Second, having offended Pope Gregory the Ninth, by delaying to perform a vow he had made, to set out on a crusade for the Holy Land, was excommunicated by that Pontiff, A. D. 1227.—In the next year, Frederic sailed for Palestine; but Gregory, enraged that he had departed without obtaining the absolution of the Holy See, wrote to the Patriarch of Jerusalem; commanding him to proclaim Frederic excommunicated, and prohibiting the crusaders to obey him. Gregory at the same time excited a revolt against the Emperor in Italy, and plunged that country in blood; he also solicited different sovereigns to declare war against Frederic, who, after concluding a treaty with the Saracens, returned to Italy to oppose the enterprises of the Pope. This prelate now pretended that Frederic's treaty with the Infidels was dishonourable to Christendom, and again excommunicated him, absolving all his subjects from their oath of allegiance.—He also sent a legate into Germany, who convoked a diet at Wirtzburg, and exhorted it to elect a new emperor in the room of Frederic, who was excommunicated and deposed.—All the efforts of the Pope were however unavailing, and he was at length obliged to come to an accommodation with the Emperor, A. D. 1230.

The differences between Frederic and Gregory were however not yet ended. Other subjects of dispute arose. The Emperor was again excommunicated, and the Pope proclaimed a crusade against him, A. D. 1239, in which he was not more successful than in his former attempts. Gregory soon after died, as it is said, of sorrow for the failure of his endeavours.

Innocent the Fourth, the next but one to Gregory in the Papal throne, quarrelled with the Emperor Frederic immediately upon his elevation, demanding of him the restitution of the towns which had been taken from the Church, and that the Emperor should do homage to him for the kingdom of Naples.—Frederic offered to refer the dispute to the decision of the kings of France and England. Innocent, however, would not agree to this arbitration.—He soon afterwards fled into France to elude the resentment of Frederic, and he there assembled a council at which the Emperor was excommunicat-

ed, and sentenced to be dethroned, A. D. 1245.* The war between Frederic and the Pope continued without intermission till the death of the former, in the year 1250.†

Early in the thirteenth century, a dispute having arisen between Pope Innocent the third, and John king of England, about filling the Metropolitan see of Canterbury,‡ the Pope

* The sentence of deposition was couched in the following terms:—“We having about the foregoing and many other his wicked mis-carriages, had before a careful deliberation with our brethren and the holy council, seeing that we, although unworthy to hold the place of Jesus Christ on earth, and that it was said unto us in the person of St Peter the Apostle, *Whatever thou shalt bind on earth*—the said prince (who hath rendered himself unworthy of empire and kingdoms, and of all honour and dignity, and who for his iniquities is cast away by God, that he should not reign or command, being bound by his sins and cast away, and deprived by the Lord of all honour and dignity,) *do show, denounce, and accordingly by sentence, deprive; absolving all who are held bound by oath of allegiance, from such oath for ever: by apostolical authority firmly prohibiting that no man do henceforth obey, or regard him as emperor or king, and decreeing that whoever shall hereafter yield advice, or aid, or favour to him, as emperor or king, shall immediately lie under the ban of excommunication.*”—See Barrow’s Treatise of the Pope’s Supremacy, pp. 6 and 7.—May it not be said without hyperbole, of a power holding such language, that, “*as God sitting in the temple of God, he sheweth himself to be God.*”

† This account of the disputes of Frederic II. with the Pope is taken from the Modern Universal History, Vol. XXIX. Mosheim Cent. XIII. p. 2. Condillac Cours d’Etude, &c. Tome 8me.

‡ Hume in his history of England gives the following account of the effects of a Papal interdict in that age.—“The nation was of a sudden deprived of all exterior exercise of its religion; the altars were despoiled of their ornaments; the crosses, the reliques, the images, the statues of the saints were laid on the ground, and, as if the air itself were profaned and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration.—The use of bells entirely ceased in all the Churches; the bells themselves were removed from the steeples, and laid on the ground, with the other sacred utensils. Mass was celebrated with shut doors, and none but the priests were admitted to that holy institution.—The laity partook of no religious rite except baptism to new born infants, and the communion to the dying: the dead were not interred in consecrated ground, they were thrown into ditches or buried in common fields, and their obsequies were not attended with prayer or any hallowed ceremony. Marriage was celebrated in the church yards; and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in lent, or times of the highest penance, were debarred from all pleasures and entertainments, and were forbid even to salute each other, or so much as to shave their beards, and give any decent attention to their person and apparel.”

laid the kingdom of England under an interdict, A. D. 1206, which was followed by a sentence of excommunication, in 1209. The next step taken by the Pope, was to absolve John's subjects from their oaths of allegiance, and to declare every one excommunicated who had any commerce with him, in public or in private, 1212.—The Roman Pontiff finding all these measures ineffectual for procuring the submission of the king, at length passed a sentence of dethronement against him, and gave a grant of the kingdom of England, besides the remission of his sins, to Philip Augustus, king of France, if he would undertake to execute the Papal decree.

John, intimidated by the impending danger, and likewise by the defection of his barons, at length submitted implicitly to the Pope, resigned his kingdom to the Papal see, and agreed to hold it as feudatory of the Church of Rome, by the annual payment of a thousand marks.—In consequence of this agreement, *the king did homage to the Pope's legate; he came disarmed into the legate's presence, flung himself on his knees before him, swore fealty to the Pope, and paid part of the tribute which he owed for his kingdom as the patrimony of Peter.*—The legate, elated beyond measure at this triumph of the Papal power, *had the insolence to trample upon the money which was laid at his feet as an earnest of the subjection of the kingdoms of England and Ireland.**

The other proceedings of Pope Innocent during the reign of John king of England, were of a similar nature.—The barons having taken up arms against the king, in order to resist the vexatious tyranny of his government, forced him to sign the famous deed of Magna Charta, which has always been since considered as the foundation of English liberty. The Pope thereupon issued a bull, in which, *from the plenitude of his apostolic power, and from the authority which God had committed to him to build and destroy kingdoms, to plant and overthrow, he annulled the whole charter.* He prohibited the barons to exact the observance of it; and the king himself to pay any regard to it: he absolved him and his subjects from all oaths, which they had been constrained to take to that purpose, and denounced a general sentence of excommunication against the barons.†—Encouraged by this bull, and the arrival of some foreign troops, John again took up arms to quell the rising spirit of liberty, and laid waste the kingdom

* Hume's History of England, chap. xi.

† Ibidem.

with fire and sword.—Thus did the lawless spirit of domination of this wicked Pontiff, Innocent the Third, plunge the kingdom of England in blood.

Boniface the eighth, who filled the Papal chair at the commencement of the fourteenth century, carried his pretensions to as great an extent as any of his predecessors.—A dispute having arisen about the succession of the crown of Hungary, the Pope took the side of one of the competitors, and wrote to his Legate in Hungary, in the following terms:—" *The Roman Pontiff established by God, above kings and over kingdoms, sovereign chief of the hierarchy in the church militant, and holding the supreme rank above all mortals, judges in tranquillity from his throne, and scatters all evils by his look.*"* This Pontiff also claimed the kingdom of Poland as belonging to the Holy See. When Edward the first of England invaded and conquered Scotland, Boniface commanded him to retire from that kingdom, claiming it as "*having anciently belonged and still belonging in full right to the Roman church.*" He excommunicated the king of Denmark, placed his kingdom under an interdict, and condemned him to pay nine thousand marks to the Archbishop of Lunden: a legate was sent into Denmark, and he threatened to depose the king, and give his kingdom to another, if he did not obey the Holy See.†

Albert of Austria having been elected king of the Romans, applied to Boniface to confirm his title, which the Pope refused. Albert having afterwards quarrelled with the ecclesiastical electors of the Empire, they had recourse to Boniface for protection. The Pontiff wrote to them in the following terms:—"To us belongs the right to examine the person who is elected king of the Romans, to consecrate and crown him, or to reject him if unworthy.—We, therefore, order you to signify, by proclamation, in such places as you judge expedient, that *Albert the pretended king of the Romans do appear before us in six months, by his envoys, sufficiently authorized,*

* I have taken these words from l'Abbé Condillac Cours D'Etude, &c. Tome 9me p. 13. He adds the following remark, "From these words might it not be said that Boniface was mad, and do we not see how much he reckoned on the ignorance and stupidity of the people?"—The Abbé might with stricter propriety have charged Boniface with *blasphemy*, and applied to him the prophecy of the man of sin, "who shall sit in the temple of God, showing himself that he is God."

† Condillac, ubi supra.

*and provided with titles to prove his rights, to purge himself if he can, of the crime of treason against king Adolphus, and of the sentence of excommunication which he has incurred, by persecuting the Holy See and other churches, to do on all these points what we shall prescribe to him—otherwise we shall strictly prohibit the electors from acknowledging him as king of the Romans, we shall release them from their oath of allegiance, and we will proceed against him, and his adherents, with spiritual and temporal arms, as we shall judge proper.”**

Boniface about this time also quarrelled with Philip king of France; and thinking that it might be advantageous to himself to be reconciled to Albert, he at length issued a bull recognising him as emperor; but before doing this he exacted from Albert the most humiliating conditions. That prince acknowledged that the Roman Empire had been transferred by the Holy See from the Greeks to the Germans in the person of Charlemagne; that the right of electing the king of the Romans had been granted by the Holy See, to certain ecclesiastical and secular princes, and *that kings and emperors receive from the Holy See the power of the temporal sword.*†

Boniface was equally violent in his conduct towards Philip the Fair, king of France, but he met with a much more determined resistance from that monarch, by whose contrivance the daring Pontiff was at length seized at Anagni, and confined for three days, during which he was treated with great indignity—he was restored to liberty by the efforts of the inhabitants of Anagni, who took up arms in his defence, and was conducted by them to Rome, where he died a few days afterwards of chagrin, for the insults he had met with.

I shall, before I close the present chapter, quote two other instances of the exertion of a lawless and antichristian authority by the Roman Pontiff—the one a Bull of Pius the Fifth, against Elizabeth, Queen of England, in the year 1570—and the other that against Henry, King of Navarre, and the Prince of Condé in the year 1585, issued by Pope Sixtus the Fifth.

The Bull against Elizabeth begins in these words: “He that reigneth on high, to whom is given all power in heaven

* Condillac Tome 9me p. 15. Modern Universal Hist. vol. xxix. p. 255.

† Condillac Cours d’Etude, Tome 9me p. 24.

and in earth, hath committed the one Holy Catholic and Apostolic Church, out of which there is no salvation, to one alone on earth, namely, to Peter, Prince of the Apostles, and to the Roman Pontiff, successor of Peter, to be governed with a plenitude of power: *This one he hath constituted Prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build.*" The Pope afterwards declares in the same bull, that "he thereby deprives the Queen of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever; and absolves all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath and all duty whatsoever, in regard of dominion, fidelity, and obedience."*

The Bull against Henry of Navarre, and the Prince of Condé begins as follows: "The authority given to St Peter and his successors, by the immense power of the eternal King, *excels all the powers of earthly kings and princes.* It passes uncontrollable sentence on them all. And if it find any of them resisting God's ordinance, it takes more severe vengeance on them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer."†

After having attentively considered the foregoing recital of the conduct of the Popes, the unprejudiced reader will surely feel that the words of St Paul are strictly applicable to a Power which was guilty of such enormities, and that the Popes sitting in the temple or Church of God, did actually exalt themselves above every thing that is *called God*, or that is worshipped, showing themselves to be God, i. e. claiming his authority and attributes. Indeed, the whole prophetic description, when compared with the history of the Papacy, exhibits a no less graphic representation of that power, than the prophecy in the 53d of Isaiah, does of the sufferings of our Lord.

It may be observed, however, that the title of "*Supreme Pontiff*," which is notoriously assumed by the Pope, even in the present day, is in itself a blasphemous usurpation of that which is the incommunicable office and title of our Lord Jesus Christ, for he only is the High Priest of our profession; and any mere man who assumes the name of High Priest or Supreme Pontiff, is guilty of usurping that which appertains

* Barrow's Treatise of the Pope's Supremacy, p. 5.

† Ibid.

exclusively to the God-man, Christ Jesus. Another title applied to the Pope is that of *Sanctissimus Dominus, Most holy Lord*, which belongs to God only, and the Lord Jesus Christ.*

Having concluded his description of the character of the Man of Sin, the Apostle next reminds the Thessalonians, that while he was with them, he had warned them of these things, and he speaks of a certain obstacle to the revelation of Antichrist, which must be taken out of the way before his appearance, and this, as we have already seen from the concurring testimony of the Fathers, was the Roman Imperial power, on the destruction of which Antichrist was expected to appear. Accordingly, no sooner was the Western Roman empire overthrown, than the Papal power was seen rapidly growing up to maturity amidst the secular thrones which had partitioned among them the territories of the Cæsars.

From the 8th verse, we learn that the Lord shall consume the man of sin *with the breath of his mouth*, and destroy him *with the brightness of his coming*. The former clause may denote the gradual wearing away and consumption of that Power, by the light of the gospel, which manifestly began to take place at the Reformation in the sixteenth century, and has continued, though with considerable vicissitudes and interruptions, to the present day. The latter clause points out to us, that the final destruction of Antichrist shall not be effected until the second advent of our Lord. If, therefore, after having beheld the Papal power reduced to the lowest state of degradation and impotency since the commencement of the French Revolution, we have recently seen its apparent revival and re-establishment in a part of its lost influence and possessions, this event ought not to excite our surprise, as it would be inconsistent with the express declarations of prophecy to expect Antichrist to cease to exist before our Lord comes again to establish his kingdom on the ruins of all its enemies. Then only shall that LAWLESS ONE be destroyed by the brightness of our Saviour's appearance.

St Paul concludes his description of Antichrist by declaring that "*his coming is after the energy of Satan with all power, and signs, and lying wonders; and with all deceiva-*

* The Letter of the present Pope Gregory XVI. to the Patriarchs, Primates, &c. is styled The Encyclical Letter of our Most Holy Lord, Sanctissimi Domini Nostri Gregorii. 2d Edit. Oct. 1833.

bleness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved. And for this cause, God shall send them strong delusion that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It has already been proved, that the Papal power has arrogated to itself authority to trample upon the highest human dignities, and to absolve men from their oaths of allegiance to lawful princes; and that it has been the great patron of idolatry, and has thus in effect raised itself above all laws both human and Divine. Now, it can require no arguments to prove to those who believe the Scriptures, that such a power seated in the Church of Christ, and pretending to be his Vicegerent, must owe its origin to the great energy of the enemy of God and man. The matter is self-evident. Since Satan is the father of lies, and of all evil, he must in a peculiar manner be the contriver of this monstrous wickedness. The coming of Antichrist is to be with all power and lying wonders. It is, accordingly, a matter of notoriety, that Papal Rome has always pretended to support its authority by miracles. "Bellarmine reckons the glory of miracles as the eleventh note of the Catholic Church."* If we go back to the earlier periods of the history of that church, we find that lying miracles are one of her most constant resources in order to support her false doctrines or her pretensions. Thus, at the second Council of Nice, which was acknowledged by Pope Adrian the First, and is now revered by Papists as the seventh general Council, the worship of Images was supported by the most absurd and sottish stories of miracles.† Even in the present age, the

* Bishop Newton's Dissert. on the Prophecies, Diss. XXII.

† Out of the acts of that Council, I have selected some examples of the miracles which are there recorded *as authentic*. From the life of one St Symeon, the following story is related. A certain woman of Rhosopilis had lived with her husband twenty years, and had no children, and was also possessed with a devil. At length her husband expelled her from his house. She thereupon went to St Symeon, who cast out the devil, and directed the woman to return to her husband, whose heart the Lord had turned to receive her. She accordingly went back to him, and soon afterwards conceived and brought forth a son. The relation afterwards goes on to say, "that the woman being led to it by faith, erected an image of St Symeon in her house, which being overshadowed by the Holy Ghost, who dwelt in the Saint, performed miracles;—so that persons vexed with devils

Romish Church has not ceased to claim miraculous powers;* and she thus continues to identify herself with the prophetic

were cleansed, and the sick were cured by it. One woman who had constantly suffered for fifteen years with a flux of blood, came in faith to see the image, and immediately her flux was stopped. *For she said within herself, if I shall only see the likeness of the saint, I shall be healed.*"

Another story is told of an image of St Symeon, which was assaulted by a multitude of infidels, or enemies of image worship. One man ascended a ladder to throw down the image; but no sooner had he put out his hand than he was struck down, and fell from the top of the ladder to the ground; a second and a third person who renewed the attempt shared the same fate. The relation ends as follows. "Great fear then fell upon all the faithful that were present, who were struck with the blindness and audacity of these profane infidels, and *having adored the image with prayer*, they departed." προσκυνουντες μετα προσ-
ευχην τη εικονι ανεχωρουν.

A story is related by Constantine the Bishop of Constantia in Cyprus, of a man who, as he was going to his work driving a pair of oxen, entered a chapel of the virgin to pray, and seeing a picture of the Virgin on the wall, he took his goad and knocked out the right eye of the picture. After leaving the chapel, he struck his oxen with the point of the goad, whereupon the goad broke, and a piece of it flew into his right eye and put it out. The Bishop adds, "I myself saw the man and knew that he was blind of one eye."

The same Reverend Bishop tells a story of a man in the city of Citium, who having driven a nail into the forehead of a picture of St Peter, was seized with an intolerable pain in his forehead, and remained in a state of torture for two days. The Bishop of Citium, learning the circumstance, ordered the man to go and draw out the nail; he did so, and was immediately cured. This story was confirmed before the Council *by the oath of the Bishop of Citium!!!* See *Sacro Sancta*, Concil. ad Regiam Edit. Paris, 1671. Tome VII. p. 266—270.

* For evidence of this fact, see "Official Memoirs of the Juridical Examination into the authenticity of the miraculous events which happened at Rome in the years 1796—7,"—"with an account of similar prodigies which occurred about the same time, at Ancona and other places in Italy." Translated from the French, compared with the "Original Italian of Sig. Gio. Manchetti, Apostolic Examiner of the Clergy. London, Keating & Co. 1801."

In the above publication, we are told, that *no less than twenty-six pictures of the Virgin Mary opened and shut their eyes*; which was supposed to be a manifestation of her peculiar grace and favour to the Roman people. At Ancona, the picture of the blessed Virgin, under the title of *the Queen of all the Saints*, opened and shut its eyes. At Veruli and other places, the pictures of the blessed Virgin and her infant son Jesus opened and shut their eyes. At Torrice there was a variation in the colour of the countenance in a statue of the blessed Virgin, called *our Lady of the Seven Dolors*, and some of the de-

description given of the apostasy and the Man of Sin by the apostle Paul. Nay, it would appear that the power of working miracles is even ascribed to the present Pope.* In a history of his seizure by order of Bonaparte, and of his journey into France in the year 1809, is to be found the following passage:—"Pius the VII. is always a model of patience and resignation; the persons admitted to kiss his feet cannot contain their tears, and every one considers him as a saint; *he has indeed performed several miracles.*" And again, "The Bishop of Nantes and some others who are most favourable to the government, have been sent to Fontainebleau, to endeavour to gain him over; but his Holiness always shows the greatest firmness. His life is that of a saint; he is almost always in prayer. *He is said to have performed several miracles.*"†

Thus, in every respect an exact resemblance has been traced between the Man of Sin, as described by St Paul and the Papal power, so that we have the same reason for believing their identity, as for maintaining that the sufferings of Christ were intended in the minute and wonderful description of them given in the 53d chapter of Isaiah. In the close of the prophecy, the Apostle shows us the awful danger which is incurred by those who suffer themselves to be deluded by the lies of Antichrist. Let all then who support the errors of the Romish Church see their sin and danger, and by repentance and faith in the Lord Jesus Christ, avert from themselves the wrath which shall at length overtake and overwhelm the

ponents add, that they observed a perspiration issue from the countenance!!! &c. &c. &c.

In the list of the Subscribers to the "Official Memoirs," are to be found the following Romish Archbishops of Ireland:

Most Rev. Dr Troy, Archbishop of Ireland.

Most Rev. Dr O'Reilly, Archbishop of Armagh.

Most Rev. Dr Dillon, Archbishop of Tuam.

Most Rev. Dr Bray, Archbishop of Cashel,

and also the Bishops of Cloyne, Ferns, Kildare, Elphin, Acanthos, Daulis, Ossory, Cork, Meath, Telmessan and Ardfort!!!

* That is, Pius VII. who was Pope at the date of the first Edition of this Work.

† The work from which these passages are taken, seems to bear almost an official character. Its title is, "Relation de ce qui s'est passé a Rome dans l'Envahissement des Etats du St Siège par les Francois et Fermeté du St Pere pour defendre l'Eglise ou pièces Officielles et Authentiques qui ont paru a ce sujet." 3 vols. 12mo. London, Keating and Co. 1812.

Man of Sin and his abettors.—“ *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues ; for her sins have reached unto heaven, and God hath remembered her iniquities.*”*

* Rev. xviii. 4, 5.

CHAPTER VII.

CERTAIN OTHER PROPHECIES BRIEFLY CONSIDERED, RELATING TO THE PAPACY AND CHURCH OF ROME.—INFERENCE THEREFROM THAT THERE IS NO HOPE OF THE REFORMATION OF THESE BODIES.—THE NECESSITY OF CONTINUED WATCHFULNESS ON THE PART OF PROTESTANTS.—PASSAGE OF A LATE SERMON BY THE REV. DR CHALMERS QUOTED.—REMARKS UPON IT.—CONCLUDING OBSERVATIONS.

HAVING concluded what I had to offer upon St Paul's prophecy of the MAN OF SIN, I now propose to touch very briefly upon two or three other parts of the prophetic writings, wherein the same subjects are treated of, as in that passage.

In the first year of Belshazzar, king of Babylon, the prophet Daniel beheld in a vision four Beasts ascending out of the stormy sea.—These Beasts are said, by the angel who interpreted the vision, to signify four kings, *i. e.* according to the prophetic style, four kingdoms which were to arise in the world.* Now these kingdoms are understood both by Jewish and Christian interpreters, with an unanimity of sentiment which precludes all rational doubt as to the accuracy of the application, to signify the empires of Babylon, Persia, Macedonia or Greece, and Rome; which have successively held rule over the Church of God.

The fourth of the Beasts thus exhibited in vision to the eyes of the prophet, is described as possessing "*ten horns*."† Now these *horns* are said by the interpreting angel to signify *ten*

* Dan. vii. 1—3 and 17.

† Ibid. vii. 7.

*kings** or *kingdoms*;—and even before the accomplishment of this part of the prophecy, it was so accurately understood, by the Fathers of the Christian church, that they affirmed that these ten kings would divide among themselves the territories of the Roman empire. In exact harmony with the prophetic vision thus interpreted, history informs us, that in the fourth and fifth centuries, the western empire was overthrown by the Goths and Vandals, who divided among themselves its territories; and about the period of the fall of the empire, the following tribes seem to have been in possession of its provinces. 1. The Visigoths in Gaul and Spain. 2. The Suevi in Spain. 3. The Heruli in Italy. 4. The Franks in Belgium. 5. The Burgundians in Burgundy, 6. The Saxons in Britain. 7. The Alans in Gaul and Spain. 8. The Ostrogoths in Pannonia. 9. The Lombards in the rest of Pannonia. 10. The Vandals in Africa.

The prophet Daniel further informs us, that “*he considered the horns, and behold there came up among them ANOTHER LITTLE HORN, before whom there were three of the first horns plucked up by the roots: and behold in THIS HORN were eyes like the eyes of a man, and a mouth speaking great things.*”—Daniel was afterwards told by the angel, that this HORN “*should be diverse from the first.*” “*And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.*”

Now, it was the opinion of the Fathers, that this *Little Horn* represented the same power, as the *MAN OF SIN* and *SON OF PERDITION*, mentioned in St Paul’s prophecy. But since the *Man of Sin* has been proved to be the Papacy, if the above sentiment of the Fathers be right, then it must follow, that the *Little Horn* is also the representative of the Papal power. Let us inquire therefore, how far his character corresponds with that power. The *Little Horn* was diverse from the others, *i. e.* he was an anomalous power, and essentially different from the ten secular horns or governments. And is it not true of the Papacy, that its character was in like manner anomalous? All the other governments of the Roman empire are *secular*; but the Papacy is a *spiritual* dominion, and therefore diverse from the rest. The *Little Horn* had eyes like a man; this may denote its cunning and policy.

* Dan. vii. 24.

And is it not true, that the Papacy was peculiarly distinguished for cunning and policy? But the eyes of the Horn are intended to point out also, the *episcopal character* of the power which it represents, the Greek word, *ἐπισκοπος*, literally signifying *an overseer*. The Little Horn had a mouth speaking great things.—And have we not seen from the historical details contained in the last chapter, that such was the character of the Papacy, which made the whole world resound with its high and blasphemous pretensions? It is further said of the Little Horn, that he shall speak great words against the Most High. And did not the Papal power speak great words against the Most High, when it gave its support to idolatry, and rebelled against its lawful sovereign, because he commanded the destruction of idols?—When it cancelled and expunged from the Decalogue given by God to the children of Israel from Mount Sinai the whole of the Commandment against Images?—When it claimed a power to dethrone Kings, to absolve men from their oaths of allegiance, and thus assumed authority, which belongs to God and Christ only? The Little Horn was also to wear out the saints of the Most High, and to think to change times and laws. And has not the Papacy caused to be murdered, thousands and ten thousands of the saints of God, because they fearlessly exposed its corruptions, and refused to bow their necks to its spiritual authority?*

* When, at the era of the Reformation, Pope Adrian the sixth, a well meaning Pontiff, wished to introduce a Reform into the Court of Rome itself; he was dissuaded from it by Cardinal Francis Soderini, Bishop of Preneste, who, among other reasons, used the following:—“That there was no hope of confounding or destroying the Lutherans by a reformation of the Court of Rome. That, on the contrary, it was the true way to give them more credit; for if the people, which always judges by the event, were to see a reformation begun, they would suppose that since there had been good cause to oppose some abuses, there was room for believing that the other novelties proposed by Luther were well founded.”—“That in reading the history of past ages, it may be seen that the heretics who had rebelled against the authority of the Church of Rome, had always founded their arguments upon the corrupt manners of the Papal Court. Still, however, the Popes had never thought it would be of any use to introduce a reform, but had satisfied themselves, after employing exhortations and remonstrances, with engaging Princes to protect the church.”—“That heresies had never been put an end to by reformation, but by Crusades, and by exciting sovereigns and nations to extirpate them. That it was by these means that Innocent the third had happily extinguished that of the Albigenses in Languedoc, and his successors had employed

it not organize that infernal tribunal the Inquisition, which has emulated in atrocity the character of wicked spirits? Has it not, by trampling on all laws divine and human, thought to

no others against the Waldenses, the Picards," &c.—“That it would be impossible to effect any reform, without diminishing considerably the ecclesiastical revenues which were derived from four sources, the one temporal, viz. the Domains of the State; the three others spiritual, namely, indulgences, dispensations, and the collation of benefices, and that none of these could be dried up without occasioning to the Holy See a loss of a fourth of its revenues.” The above is extracted from the work of a *Catholic writer* of great authority. *Histoire du Concile de Trente*, Par Fra Paolo Sarpi, Tome I. p. 42, 43.

That the reader may know the nature of that revenue which would have been *dried up* by any Reformation at Rome, I shall here insert from Mr G. Sharpe's Inquiry concerning the Roman Babylon, an Extract by Sir Richard Steel, from the "*Taxa Camerae seu Cancellariae Apostolicae*," printed about the beginning of the sixteenth century, by "authority of the then Pope, being a Table of the Fees paid him for Absolutions, Dispensations, Licences, Indulgences, Faculties, and exemptions."

"The price of a Pardon or Absolution for a Layman
that stole holy or consecrated things out of a Holy
Place, is rated at - - - - £0 10 6

“For a Priest that restores not to the Church the	100	10	0
holy things he took away,	0	10	6

"For a Priest for the vice of simony, - - - 0 10 6

" For a Layman for murthuring a Layman,	-	0	7	6
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"For him that killeth his father,	-	-	0	10	6
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(or mother, or wife, or sister, or kinswoman:—These are all separate articles—to the last of which is added, "*if they be of the laity*, are rated at no more than 10s. 6d. and his letters of absolution will cost him 10s. 6d. But if the party slain be a clerk, or priest, or clergyman, then the murdurer is bound to go to Rome and visit the Apostolic See.)

“For a Priest or Clergyman that keeps a concubine;
and also his Dispensation to save him from being *irre-*
gular, - - - - - 0 10 6

"For him that lyeth with his own mother (or sister, or god-mother,)	-	-	-	-	0	7	6
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And among the Dispensations;—

"To marry in the first degree of consanguinity,	-	2	14	0
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Pope Leo X. having, in the year 1517, published a sale of plenary Indulgences, made a grant of the Revenues to arise therefrom, within the electorate of Saxony, to his sister Magdalen, married to Cibo, natural son of Pope Innocent VIII. who in consequence of that marriage had made Leo a Cardinal at fourteen years of age. Magdalen, anxious to make her brother's gift as profitable as possible, appointed Aremboldi, then a Layman, but subsequently created Archbishop of

change times and laws? The Apostle saw three of the first horns rooted out before the little horn. Accordingly history testifies, that the three Gothic kingdoms of the Heruli, the Ostrogoths, and the Lombards in Rome and Italy, were successively rooted out, preparatory to the full developement of the Papal power. Thus, by a comparison of all its features of character, the identity of the Little Horn with the Papacy is fully established.

In the 13th chapter of Revelation, two Beasts were exhibited to the eye of the Apostle John, the first having *seven heads* and *ten horns*, with *ten diadems* upon his horns. This hieroglyphic is easily identified with the fourth Beast of Daniel, as well from the circumstance of their both having ten horns as from that of the fourth Beast of Daniel, and the Beast of the Apocalypse being equally destroyed at the second coming of Christ, and on the establishment of his kingdom. The first Beast of St John is, therefore, the secular Roman empire, after its division into ten kingdoms.

The second Beast seen by John had two horns like a lamb, and spake as a dragon. His lamb-like horns indicate that he professes to be a minister of Christ: his dragon-like speech proves him to be in reality a minister of Satan. The whole description given of this Beast shows him to be a spiritual or ecclesiastical power, exercising universal authority within the territories of the Western Empire. Now, as the Papacy is the only power to which this character is attributable, it follows that St John's second Beast represents the Papacy, and is the same as the Little Horn of Daniel's fourth Beast, which symbol is wanting in the first Beast of the Apocalypse. In confirmation of this conclusion, it is observable that the second Beast is said to work miracles like the Man of Sin of St Paul, and he is in other passages of the Revelation denominated the False Prophet, and thus his ecclesiastical character is determined beyond the possibility of doubt.

Milan, to manage the business for her, who intrusted the collection of the indulgences to the highest bidders. These collectors, says Fra Paolo Sarpi, the Catholic Historian already quoted, "*caused much scandal by their immoral lives and debaucheries, spending in taverns and elsewhere, in gaming and OTHER THINGS, NOT FIT TO BE MENTIONED, what the people saved from their necessary expenses, to purchase indulgences.*" How justly was a church that practised such things called by the Spirit of Prophecy, *Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth!*

It is further manifest, that the Harlot Babylon the Great, which was exhibited to the eyes of the Apostle John in the 17th chapter of the Revelation, is a symbol of Papal Rome—but for complete satisfaction on this point, I must refer the reader to the works of Bishop Newton, and other commentators; as my limits will not permit me to enter upon the illustration of it. I shall, however, remark, that it is admitted by Bossuet, and other Popish writers, that under the symbol of this Harlot, the city of Rome was pointed out; and they endeavour to evade the argument of Protestants from this passage by contending that it was Heathen, and not Christian Rome. But it may be asked, where was the mystery of Heathen Rome being drunken with the blood of the saints and martyrs of Jesus, and why should the Apostle “*wonder with great admiration*”* at this circumstance, if Rome Heathen had been intended?—But that Rome, calling herself Christian, and professing to be the Spouse of Christ, should be intoxicated with the blood of his servants, this indeed was a mystery which might well excite the admiration of the Apostle John!—Now, it may be asked, has not Papal Rome drank even to intoxication of the blood of the servants of God? Does not the blood of the Albigenses and Waldenses, who were exterminated by fire and sword at the instigation of the Popes, cry out for vengeance against her? Does not the blood of thousands and ten thousands slain in different parts of Europe at the era of the Reformation bear testimony against this Apostate Church?† Does not the atrocious guilt of all the butcheries and all the burnings of the infernal

* Rev. xvii. 6.

† The Providence of God has so ordered it, that many of the most shocking enormities of the Romish Church have been recorded by Historians, who lived and died in communion with her. Thus, Fra Paolo Sarpi relates the fact, that “In the Low Countries the number of those who were hanged, beheaded, burnt, and buried alive, for heresy, from the first Edict of Charles V. to the peace of Chateau Cambresis,” (that is, a period of thirty-eight years) “amounted to *fifty thousand*.” See his *Histoire du Concile de Trente*, Tome II. p. 52.—L’Abbé Condillac states, that the number of Protestants who perished in France in the massacre of St Bartholomew, were reckoned at *seventy thousand* in the *Memoirs of Sully*, and by another author, they were computed at *one hundred thousand*. See *Cours D’Etude pour l’Instruction du Prince de Parme*, Tome X. p. 149.—As L’Abbé de Condillac was a Catholic, and has not controverted the accuracy of Sully, we may consider his silence as conclusive in favour of that statement.

Inquisition lie at her door?*

There is another reason which is quite decisive in showing that Rome Christian is intended by the Harlot. That her destruction immediately precedes the second advent of Christ, is manifest from Rev. xvi.

* It is well known, that an execution of the Inquisition was called by the name of an *Auto da fé*, or Act of faith. The following is a description of some of the circumstances which attended these dreadful exhibitions:—"When the culprit, after undergoing the torture and a long imprisonment, was at last handed over to the secular power, as impenitent, contumacious, or relapsed, the spectacle exhibited to the people was still more cruel and terrible than that which the holy fathers enjoyed in their pitiless dungeons."—"Notice was given at the Churches that on a particular day, (generally a festival or Sunday) an *act of faith* (which originally meant a sermon concerning the faith preached on such occasions) would be given at such a particular place, and an indulgence of forty days offered to all who should go to witness the transactions there to be performed, the torments and punishment of heretics.—Great crowds of the faithful attended—the monasteries sent forth their tribes—the clergy from a considerable distance, poured towards the execution—the civil authorities of all classes were on duty—the greatest preparations were made—the bell of the cathedral tolled—the standard of the Inquisition was unfurled, and the train of heretics dressed in sackcloth painted with flames, devils, and monsters, and walking bare-foot, accompanied with cannibals, which we have neither space nor desire to describe, proceeded, first, in procession from the prison to the holy office to hear a sermon, and then to the place of execution. The prisoners were frequently reserved till there was a sufficient accumulation of them for one grand tragedy. To this entertainment, kings, princes, grandees, and courtiers, were invited, as to a magnificent bull fight, a splendid display of fire-works, or a gorgeous theatrical exhibition. The effect of the pageant was not to be weakened by the emotions of pity.—Philip II. enjoyed the sight with a countenance and a heart unmoved. Charles II. had the most pompous one that ever was displayed prescribed to him as a medicine. It will be seen in accounts of these spectacles, with what unmoistened eyes and unruffled features even the ladies at the court beheld the writhings and convulsions of those suffering wretches, heard their horrible cries, and resisted their moving appeals. To have shed tears would have been a crime. They would as soon have wept over Satan in the burning lake. Philip III. is said to have expiated some natural tears shed on this occasion with his blood; that is, with a drop of his blood drawn by the inquisitor-general, and burnt by the hands of the common executioner, as an emblem of the punishment such heretical sympathy deserved. The preacher who delivered the sermon of the faith at the great Auto before Charles II. in 1680, where 120 prisoners were present, nineteen of whom were in an hour to be cast into the flames, in the plenitude of his joy burst into an appropriation of the words of the Canticles. 'Oh! thou tribunal,' said he, 'for boundless ages mayest

14, 15, compared with the following chapters, and therefore Rome in her nominally Christian, and not her Pagan character, is certainly the subject of this vision.

I have thus endeavoured to show, that the Little Horn of the Fourth Beast, in the Prophecies of Daniel, and the Second Beast of the Apocalypse, were equally the representatives of the Papal dominion, and that the Apocalyptic Babylon is Rome Papal. All these symbols are therefore to be identified with the APOSTASY, and the MAN OF SIN, and SON OF PERDITION, which form the subject of the prophecy recorded in the second Epistle to the Thessalonians.

Now, if these various applications of Scripture be correct, we may expect to find on a further search into the records of prophecy, an undeviating harmony in its declarations, with respect to the future fate of each of these enemies of Christ

thou keep us firm in the faith, and promote the punishment of the enemies of God. Of thee I may say what the Holy Spirit said of the church, *Thou art fair, my love, thou art fair as the tents of Kedar, as the sightly skins of Solomon.*"

In the first six months after the establishment of the Inquisition at Seville in Spain, 300 persons accused of Judaizing after conversion were burnt. In the space of about forty years, there had been burnt in the diocese of Seville, more than 4000 individuals; 5000 houses remained shut as after a pestilence, and consequently so many families had been exterminated. "I do not wish," says the Chaplain of the Inquisitor General at that time, "to write any more concerning the mischiefs of this heretical pravity; suffice it to say, that since the fire is kindled, it shall burn till no more wood can be found, and that it will be necessary for it to blaze, till those who have Judaized, be spent and dead, and not one remain."

Dr Wilcox, afterwards Bishop of Gloucester, in a letter to Dr Burnet, speaking of *an act of faith*, (or execution by the Inquisition) celebrated at Lisbon, on the 10th December, 1705, says, "Of the five persons condemned, there were four burnt. Two were first strangled, and two, a man and a woman, were burnt alive. The execution was very cruel; the woman was alive in the flames half an hour, and the man above an hour. The present king and his brother were seated in a window so near, as to be addressed in very moving terms by the man, while he was burning. The favour he asked, was only a few more faggots, yet he was unable to obtain it. Those who are burned here, are seated on a bench twelve feet high, fastened to a pole, and above six feet higher than the faggots. The wind being a little fresh, the man's hinder parts were perfectly wasted, and as he turned himself his ribs opened before he left speaking; the fire being recruited as it wasted, to keep it just to the same degree of heat. All his entreaties could not procure him a larger allowance of wood to shorten his misery." The above information is extracted from the Review of Puigblanch's Inquisition Unmasked, in the British Review for 1817.

and his Church, for if they all represent the same objects, it is plain, that their end must be simultaneous, and any dissonance in this respect, would be an insuperable objection to the accuracy of the interpretation which has been offered in these pages.

In Daniel's vision of the four Beasts, the destruction of the Fourth Beast (i. e. the Roman empire) with his Little Horn is described as being by fire at the sitting of the Judgment of the Ancient of Days. The Son of man also comes with clouds while this Judgment is sitting, and receives a kingdom that all nations should serve him.*—It is therefore evident that the Fourth Beast and his Little Horn are both destroyed at the second coming of Christ.

Let us next open the book of Revelation, and we shall there find the following account of the destruction of the Beast, and the False Prophet, or Beast with lamb-like horns. *"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he hath a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God."* *"And I saw the beast, and the kings of the earth and their armies gathered together, to make war against him that sat on the horse, and against his army; and the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone."*†

We learn from what is here revealed that the Apocalyptic Beast and the False Prophet, or second Beast, are taken and cast into a lake of fire, burning with brimstone, at the second coming of Christ, and immediately before the establishment of his kingdom—for no sooner are they thus destroyed, than the binding of Satan takes place, and the Millennial reign of Christ and his Saints.—In like manner, it appears from the 18th chapter of Revelation, that the destruction of Babylon immediately precedes these events.‡ We have also seen in a former chapter, that the Man of Sin and Son of Perdition,

* Dan. vii. 9—14.

† Rev. xix. 11—13, 19, 20.

‡ It would appear that Babylon is destroyed before the False Prophet, or second Apocalyptic Beast. The Papacy is therefore to survive the City of Rome.

prophesied of by St Paul, is to be destroyed by the brightness of the coming of Christ. Therefore it follows, that the Little Horn of Daniel's Fourth Beast, the Man of Sin and the Apocalyptic False Prophet, or Second Beast, are all destroyed at one and the same time, viz. that of the *second advent*, and that Babylon falls immediately before that event: and hence we may discern new and irrefragable reasons for believing that these various symbols represent the same enemies of the Church, which entirely harmonizes with the conclusions we have already arrived at, that they all relate to the Papal power and the Church of Rome.

From the various passages of prophecy which have been examined, an inference may also be drawn, that there is no hope, that either the Papacy or the Romish Church will be reformed.—They are both destined to perish with the most awful tokens of the Divine wrath, and they will persist to the last in their rebellious opposition to the cause and kingdom of Christ. Accordingly, when in the 16th chapter of the Apocalypse, the Apostle sees three unclean spirits go forth to gather the kings of the earth to the battle of the great Day of the Lord, one of these spirits comes out of the mouth of the False Prophet or the Papacy.—In like manner we learn from the vision of the four Beasts in Daniel, that the awful end of the Fourth or Roman Beast, is “because of the voice of the great words, which the (Little) Horn spake;”^{*} and in St Paul's prophecy of the Man of Sin, that power receives the name of the *Son of Perdition*, as well perhaps in reference to its fearful end, as to its near resemblance to the character of Judas, the professed Apostle, but the betrayer of our Lord.—With respect to Babylon or Rome Antichristian, it is said, That “*a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*” “*And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*”[†]

Another reflection which forces itself upon our mind from the consideration of the prophecies respecting the apostasy of the Church of Rome, and the Papal power, is, that it is of the utmost importance Protestants should exercise an unceasing watchfulness against the machinations of these enemies. Even in their dying agonies, they will strive hard for the mastery,

^{*} Dan. vii. 11.

[†] Rev. xviii. 21, 24.

and put forth gigantic strength. We find, accordingly, the False Prophet or the Papacy in strict alliance with the Beast at the head of the vast confederacy that is to perish at Armageddon.*

While upon this subject, I feel myself called upon to make some remarks upon the following passage, in a recently published sermon of a justly celebrated person of the present day, which has already been referred to in the preface.†

“Why, my brethren, the supposition may be a very odd one, nor do I say that it is at all likely to be realized,—but for the sake of illustration, I will come forward with it. Conceive that the Spirit of God, accompanying the circulation of the word of God, were to introduce all its truths and all its lessons into the heart of every individual of the Catholic priesthood; and that the Pope himself, instead of being brought down in person from the secular eminence he occupies, were brought down in spirit, with all his lofty imaginations, to the captivity of the obedience of Christ,—then I am not prepared to assert, that under the influence of this great Christian episcopacy, a mighty advancement may not be made in building up the kingdom of God, and in throwing down the kingdom of Satan, throughout all the territories of Catholic Christendom. And yet, with all this, the name of Catholic may be retained,—the external and visible marks of distinction may be as prominent as ever,—and with all those insignia about them, which keep up our passionate antipathy to this denomination, there might not be a single ingredient in the spirit of its members to merit our rational antipathy.”

I will not conceal the deep regret which I felt in perusing the foregoing observations.—Had they come from a common writer I should have left them unnoticed, but the weight, and name, of their respected author, forbid me to hope that any unscriptural sentiments, even though stated only in the form of hypothesis, can fail of being extensively injurious, when circulated with the sanction of his authority.—In reference to the sentiments above expressed, I will admit that they are guarded with the remark that the writer does not affirm the accomplishment of what he supposes at all likely to be realized.—But, we may surely be permitted to remind Dr Chalmers,

* Rev. xix. 20.

† A Sermon preached before the Auxiliary Society, Glasgow, to the Hibernian Society. By the Rev. Dr Chalmers, Minister of the Tron Church, Glasgow, pp. 33, 34.

that, according to the principles he has so ably laid down in another place, there are in all subjects connected with Divine Revelation, two questions to be asked by the Christian, and especially the *Christian preacher*, before he hazards any supposition, even for the sake of illustration. The first is, "Whether God has spoken on the thing to be supposed?" The second is, "What has He spoken?"—If, indeed, there were no sure word of prophecy given to the Church of God, to be a light shining in a dark place; or if that word of prophecy had been silent respecting the point in question, then it may be admitted, that it were allowable for the preacher to wander into the regions of conjectural possibilities in search of new illustrations. But if both the rise and future fate of Papal Rome be declared in the Scriptures, in a manner so clear as to have produced an unanimity of sentiment in this respect, among the ablest as well as most cautious interpreters, then there is an end of conjecture on these points, and we may say in the words of Dr Chalmers himself, "God hath spoken, and the right or liberty of speculation no longer remains to us."*

Now, that such an unanimity of sentiment has existed, may be inferred from the most indisputable facts.—Not only did the first Reformers of the Protestant Churches, both at home and abroad, agree in referring the leading prophecies concerning Antichrist to Papal Rome, but to their authority we may add that of a host of later writers, among whom may be named, Sir Isaac, and Bishop Newton, the illustrious Mede, the learned Vitringa, Dr Henry More, Brightman, Owen, Daubuz, Mr Lowth, &c.—These eminent men, whatever variation of opinion may have obtained among them in the minuter parts of the great scheme of Scripture prophecy, would have united in rejecting as unscriptural and dangerous, the idea of its being even possible, that Papal Rome should become a great Christian episcopacy, or in any sense whatever an instrument of building up the Church of God.—It is true that we are not to call either the first Reformers or their illustrious followers whom I have named, our *masters*.—Their opinions, no less than the doctrines of the Romish Church, must be sifted by the most rigid canons of Scriptural criticism. To this task we would therefore invite the high talents of Dr Chalmers.—Laying

* See the chapter on the supreme authority of Revelation in Dr Chalmers' work on the Evidences of Christianity.

aside the feeble and unsteady light of human reason and conjecture, and taking into his right hand that Divine lamp of prophecy which has borrowed its splendour from the throne of God and the Lamb, we would request him to descend into the deepest caverns and most cheerless recesses of Romish superstition and cruelty;—to unlock the most impenetrable of the dungeons of the Inquisition;—and ascending thence as from the regions of death and of Hades, we would ask him successively to take his station on each of the seven hills of that city which has blasphemously called herself eternal, and discern if, in this wide progress, one ray of spiritual light, or of scriptural hope with respect to the future destinies of Papal Rome shall gild her horizon.—If we mistake not, no other light will meet his eyes than the glare of the distant lightnings, the harbingers of that storm of wrath which shall overwhelm Babylon with irretrievable destruction.—And it may hap that in the extensive survey we have proposed to him, his ears shall catch the sounds of a voice from heaven,—“ *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.*”—“ *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*”*

* Rev. xviii. 8, and 20.—The expectations of Protestant commentators, with respect to the final desolation of the City of Rome, seem to receive a wonderful confirmation from the present state of the climate of Italy.—In consequence of the progress of the *Malaria*, an unhealthy constitution of the atmosphere which exists in certain parts of Italy, the country surrounding Rome has already become uninhabitable, and the pestilent air has at length begun to affect the city itself.—I select on this singular subject the following information from an article on the agriculture and statistics of Italy, in the *Edinburgh Review* for September, 1817.

“Another fact seems to be undeniable, that whatever be the cause of this evil, its effects have increased, and are increasing at this moment.—In the times of the Roman power the insalubrity was confined to a few spots, and the country round Rome was extremely populous, though it be now a wilderness almost without inhabitants.—During the summer it is so unhealthy that the shepherds and their flocks come every night to take shelter within the walls of Rome, as the only means of avoiding the danger to which they would be exposed by passing the night in the country.—The population of Rome itself appears to be diminishing; in 1791, the inhabitants were estimated at 166,000; in 1813, when our author visited Rome again, the number did not exceed 100,000, of whom 10,000 might be counted as

I hope that Dr Chalmers will receive these free remarks, in the same spirit with which they are offered ; that of most sincere regret, at my being obliged by regard for the interests of what appears to me to be important Scripture truth, to dissent

vignerons, gardeners, and shepherds. This extraordinary diminution in twenty-one years, is no doubt to be in part attributed to the revolutions which Rome had experienced during that period, but the greater part, in the opinion of Chateauxvieux, is to be ascribed to the increased action of the Malaria, which appears to be investing the city on every side. The hills and elevated grounds within the walls of the city where this insalubrity in former times was never felt nor even suspected, are now affected by it in summer. The Quirinal, the Perician, the Palatine, are all visited by a calamity which was formerly unknown to them. If you look at the environs of the city, the beautiful Borghese Villa, the summit of Mount Maria, the Villa of Pamfili, though the two latter are in such dry and elevated situations, have begun to suffer from the same cause.”—

“ That the inhabitants of Rome should be under no alarm, that the government should be taking no steps to discover the cause or the remedy for this great calamity, is not easily explained. Is it that an enemy who approaches slowly and invisibly does not affect the imagination, even when the reason is convinced of the greatness and the reality of the danger? Or is it that men feel themselves overwhelmed by the magnitude of the evil, and think no more of providing a remedy against it, than they would against any thing that was to change or abolish the present laws of nature, and involve the world itself in ruins? For this last view of the subject there is certainly no good reason that can be assigned. To restore inhabitants to the Maremma, is undoubtedly difficult ; but could the property of that great plain be sufficiently subdivided, and were liberty to restore to Italy that activity and exertion which once prevailed in it, there is reason to think that the same effects would result from it which took place in former ages—and that the insalubrity of the Campagna, would either be exterminated or reduced within very narrow bounds. If measures of this kind are not pursued, the consequences must be fatal. The great city which has arrogated to itself the name of eternal—which has already experienced the extremes of good and bad fortune, which after being reared by heroes, has suffered itself to be ravaged by barbarians, and finally, to be governed by Priests, which in the days of its prosperity conquered the world by its arms, and in the days of its weakness enslaved mankind by its opinions ;—that city is about to fall a prey to an invisible enemy, which a vigilant and wise administration would have enabled it to resist.”

Such are the speculations of the Edinburgh Review on this subject, so interesting to the humble and devout student of sacred prophecy. It was not to be expected that the conductors of that work should look further than second causes, in attempting to account for the above circumstances. To view the hand of God in the operations of his providence, or to give credit to what is revealed in the Scriptures concerning the evil and the punishment of sin, form no part of the

from any observations of a person, for whom I entertain so unfeigned a respect, on account of his eminent services to the cause of Christianity.

But in reality, the experience of past ages would be lost upon us as well as those prophetic warnings, announcing to the Church the nature of that great enemy, which she was to encounter in the last ages, if we could in opposition to all the moral analogies of our nature, and to all prophecy, amuse ourselves with delusive hopes of the reformation of a power, which is, if I may so speak, the imbodied malice, and cunning of the great enemy of man. Indeed, it was well observed, with respect to that system, by one who was no commonplace observer, that "It is perhaps impossible in the very nature of things, that such another scheme as Popery could be invented. It is in truth the *mystery of iniquity*, that it should be able to work itself into the simple, grand, sublime, holy institution of Christianity; and so to interweave its abominations with the truth, as to occupy the strongest passions, and strongest understandings! While Pascal can speak of Popery as he does, its influence over the mass of the people can excite no surprise.—These two master principles—That we must believe as the Church ordains, and that there is no salvation out of this Church—oppose, in the ignorance and fear which they beget, an almost insuperable barrier against the truth."

"Popery," (says the same writer,) "was the master-piece of Satan. I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan for forming manacles and mufflers for the human mind. It was a well laid design to render Christianity contemptible, by the abuse of its principles and institutions. It was formed to overwhelm, to enchant, to sit *as the great Whore, making the earth drunk with her fornications.*"*

It now remains with me to conclude with one or two prac-

creed of those who in the present day call themselves philosophers. But surely the Christian who reads in the word of God, the awful threatenings denounced against Babylon, and who with humble faith waits for their accomplishment as the sure harbingers of those scenes of peace and of glory, which are promised to the Church in the last ages, cannot fail to see in the atmospherical pestilence which is rapidly depopulating the city of Rome, the commencement of those plagues whereby she shall soon perish for ever.

* Life, Character, and Remains of the Rev. Richard Cecil, pp. 133, 135.

tical remarks.—Let us, in the first place, from the view which has been taken of the principles and practice of the Church of Rome, learn to value more highly the inestimable blessings of the Reformation, and also more sedulously to cherish the great principles of Scripture truth which have flowed to us from that source. The spirit of Popery is actively at work even in the Reformed Churches. Hence the determined and persevering opposition of many who call themselves Protestants, some of them even of Episcopal rank, to those associations of which it is the simple but sublime object to disseminate the Bible without note or comment among all nations. Many of the doctrinal errors among Protestants of the present day, may, in like manner, be traced to the same Mystery of Iniquity which had begun to work in the days of the Apostles, and has never been entirely expelled even from the Protestant churches, notwithstanding that their formularies and confessions are so decidedly opposed to the pernicious errors of Papal Rome. Let us, in the second place, imbibe a more ardent charity towards our Protestant brethren of other communions, convinced as we may be of what small moment are the differences, which separate from each other the various churches of the Reformation, when compared with the almost immeasurable distance at which all genuine Protestants* are removed from that church, which was exhibited to the Apostle John, under the form of a Harlot, drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

* Under this designation I do not include those who deny the Divinity and atonement of our Lord. They are even farther removed from the truth than the Church of Rome.

APPENDIX.

THOSE holy and intrepid men whom God raised up to be the deliverers of nations from the chains of darkness of Papal Rome, in their mighty struggle with spiritual wickedness in high places, wielded all the weapons of the Sanctuary. They were not contented with vindicating the Reformation by proving its doctrines to be consonant with the word of God, in the noble defences of the truth which are imbodied in their Confessions. They carried the war into the very camp of the enemy. Holding up in the face of Papal Rome the *Mirror of Prophecy*, they denounced that Church as BABYLON THE MOTHER OF HARLOTS, and the Pope as the MAN OF SIN AND SON OF PERDITION, sitting as God in the temple of God. In the last as well as the former part of this testimony, they were equally unanimous. No example of hesitation is to be found among them as to the character of Papal Rome.

Luther, in his treatise on the Babylonian captivity of the Church, says, "I know, and am certain, that the Papacy is the Kingdom of Babylon, and the power of Nimrod the mighty hunter."*

In his answer to the book of Ambrosius Catharinus, he every where applies to the Pope the Prophecy of St Paul 2d Thess. ii. 1—12. "Is not this to sit in the temple of God, to profess himself to be ruler in the whole Church? What is the temple of God? is it stones and wood? Did not Paul say the temple of God is holy, which temple are ye? To sit, what is it but to reign, to teach and to judge? Who from the beginning of the Church has dared to call himself the ruler of the whole Church, but the Pope alone? None of the Saints, none of the Heretics, hath ever uttered so

* Scio autem et certus sum Papatum esse regnum Babylonis et potentiam Nimrod robusti venatoris. Oper. Tom. ii. Fol. 273. Jena, 1557.

“horrible a word of pride. Paul speaks of himself as a teacher of the Gentiles, in faith and truth, but not the teacher of the Church.”*

In another place, he says that when Daniel “saw the terrible wild Beast which had ten horns (which by the consent of all is the Roman Empire) he also beheld another *small* horn come up in the middle of them. This is the Papal power which rose up in the middle of the Roman Empire.”†

Melancthon also, in his Disputation on Marriage, says on 1st Tim. iv. 1—3. “But since it is most certain that the Pontiffs and the Monks have forbidden marriage, it is most manifest and without any doubt true, that the Roman Pontiff, with his whole order and kingdom, is the very Antichrist.”

Likewise in 2d Thess. ii. “Paul clearly says, that the Man of Sin shall rule in the church, exalting himself against the worship of God, &c. But it is manifest that the Popes rule in the Church, and under title of the Church, (in Ecclesia et titulo Ecclesiæ dominari Pontifices) defending idols. Wherefore I affirm that no heresy hath ever arisen, nor indeed shall be, with which these descriptions of Paul can more truly or certainly accord and agree, than to this Papal kingdom.”

“The Prophet Daniel also attributes these two things to Antichrist, viz. that he shall place an idol in the temple and honour it with gold and silver; and that he shall not honour women. That both these things belong to the Roman Pontiff, who does not clearly see? The idols are clearly the impious mass, the worship of saints, and the statues which are exhibited in gold and silver, that they may be worshipped.”‡

Calvin, in his Institutes, bears a similar testimony. “We appear (says he) to some too reproachful and abusive, when we call the Roman Pontiff Antichrist; but they who thus think, do not understand that they accuse Paul of extravagance, after whom we speak, yea out of whose mouth we

* I shall give the original of the last part of this passage. “Sedere autem quid est, nisi regnare, docere et judicare? Quis autem unquam ab initio Ecclesiæ, sese ausus est Magistrum totius Ecclesiæ appellare, nisi solus Papa? Nullus sanctorum, nullus hæreticorum tam horrendam superbiæ vocem unquam sonuit. Paulus se Magistrum Gentium in fide et veritate jactat, sed non Magistrum Ecclesiæ.”—Ibid. Tom. ii. Fol. 385.

† Ibid.—Fol. 386.

‡ Melancth. Oper. Tom. iv. Fol. 537. Wittenberg, 1563.

“ speak; and let no one object that we rashly twist the words
 “ of Paul to the Roman Pontiff, which are otherwise applica-
 “ ble. I shall briefly show that they cannot be otherwise
 “ understood than of the Papacy. Paul writes that Antichrist
 “ shall sit in the temple of God.”—“ Hence, we infer, that
 “ he shall be such as neither to abolish the name of Christ or
 “ of the Church, but shall rather abuse the disguise of Christ
 “ (sed potius Christi prætextu abutatur), and conceal himself
 “ under the title of the Church as a visor.”——“ Since, then,
 “ it is apparent that the Roman Pontiff has transferred to
 “ himself that which properly belongs to God alone, and to
 “ Christ, it is not to be doubted that he is the leader and
 “ standard bearer of the impious and abominable king-
 “ dom.”*

The English Reformers were no less unanimous as to the character of the Papacy. Cranmer, when about to be committed to the flames, thus testified:—“ As for the Pope, I
 “ refuse him as Christ’s enemy and the Antichrist, with all his
 “ false doctrine.”† Latimer, when examined by the commis-
 “ sioners on his trial, said, “ I confess there is a Catholic
 “ Church, to the determination of which I will stand, but not
 “ the Church which you call Catholic, which sooner might be
 “ called diabolic.”‡ In his second conference with Ridley,
 he says, “ Yea, what fellowship hath Christ with Antichrist?
 “ Therefore, it is not lawful to bear the yoke with Papists.—
 “ *Come forth from among them, and separate yourselves*
 “ *from them, saith the Lord.*”§ Ridley, in his farewell let-
 “ ter before he suffered, thus expresses himself, “ The See of
 “ Rome is the seat of Satan, and the Bishop of the same that
 “ maintaineth the abominations thereof is Antichrist himself
 “ indeed. And for the same causes, this See at this day is the
 “ same which St John calls, in his Revelation, Babylon, or the
 “ Whore of Babylon, and spiritually Sodom and Egypt, the
 “ Mother of fornications and abominations upon earth.”||
 Jewell, likewise, throughout his commentary on 2 Thess. charges
 upon the Papacy all that St Paul writes of the MAN OF SIN,
 and SON OF PERDITION.

* Inst. Lib. iv. Cap. vii. § 25.

† Richmond’s Fathers of the English Church, vol. iii. p. 48.

‡ Ibid. vol. ii. p. 411.

§ Ibid. vol. iv. p. 103.

|| Ibid. vol. iv. p. 56.

John Knox, the great leader of the Scottish Reformation, at a public disputation between a Popish Priest and John Rough, thus replied to an argument of the Romanist on the supreme authority of the Church.

“ Before that we are convinced of that, we must define the Church by the right tokens given us in God’s word of the true Church ; we must discern the immaculate spouse of Christ from the mother of confusion, spiritual Babylon ; lest that imprudently we embrace a harlot instead of the chaste spouse ; yea, to speak it in plain words, lest we submit ourselves to Satan, thinking that we submit ourselves to Jesus Christ ; for as for your Roman Church as it is now corrupted, and the authority thereof, wherein stands the hope of your victory, I no more doubt that it is the synagogue of Satan ; and the head thereof called the Pope to be that MAN OF SIN, of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church at Jerusalem.”*

To the testimony of the Fathers of the Reformation, may since be added the unanimous voice of a splendid company of men of the deepest learning and piety, including the names of Mede, Brightman, Cressener, Whiston, Sir Isaac Newton, Bishops Newton and Hurd, William Lowth, Dr H. More, Daubuz, Jurieu, Vitringa, Pyle, Dr S. Clarke, &c. &c. to say nothing of living authors. And be it observed, that all these writers do with perfect unanimity concur with the Reformers in the application of the prophecies concerning BABYLON and the MAN OF SIN, to the *Church of Rome* and the *Papacy*. They are men also quite above the suspicion of prejudice, or of having servilely copied from those who went before them.

Our lot is, however, cast in an age “ when no mind seems disposed to rest contented with either ancient opinions or ancient institutions, and no want of adequate knowledge, *no state of ignorance* will produce those deferent qualities so useful, so necessary to us all, but, on the contrary, appear universally to increase the appetite for objection and mistrust.”†—The great enemy of God and man is evidently taking advantage of this unsettled state of men’s minds on every subject, and through the instrumentality of the *open* as

* See a Periodical Work called the *John Knox*, published in Glasgow, March 1824, also M’Crie’s *Life of Knox*, p. 45.

† Turner’s *Sacred History of the World*, Letter I. pp. 1, 2.

well as the *secret* adherents of Rome, and of some weak Protestants, he is acting on a systematic plan for throwing the whole system of Prophetic exposition into inextricable confusion.—All the Protestant principles of interpretation which, to the wiser men of a former age, appeared irrevocably established, must, it seems, then, to satisfy the cravings of that spirit of scepticism which is unsettling all knowledge and all faith, as well as to further the insidious designs of Rome Papal, be now called in question.—They will, however, come out of the ordeal appointed for them, triumphantly, and to the confusion of their enemies.

The first writer of the present day who controverted some of these principles, was Mr Granville Penn.—He, in his *Christian's Survey*, published in the year 1811, rejected the application of the LITTLE HORN of the Fourth Beast of Daniel to the *Papacy*, and maintained that the *French Empire* under Napoleon was signified by it.—His arguments were considered by me in the Preface to the First Edition of my Dissertation on the Seals,* and his interpretation was in three short years levelled with the dust by the fall of Napoleon Buonaparte, and the destruction of his Empire.

To the name of Mr Penn must now be added some Clergymen of the English Church, who are following the same course. The number I cannot pretend to estimate, though only five or six names happen to be known to me.—So far as I am acquainted with their sentiments, they are of one mind only in their attempts to demolish the whole fabric of the expositions of the Reformed Churches, and here their unanimity stops.†—I will add that as students of Prophecy they are all *men of yesterday*,‡ nor does one of their names possess any weight.

* See 3d Ed. Preface, p. iv. second Note.

† Mr Burgh, in his Preface, congratulates himself on the accession of strength which he derives from the writings of Mr Maitland of Gloucester, and yet, were it worth while, it might easily be proved that these two persons are agreed only in pulling down the Protestant scheme.

‡ Mr Burgh may pretend that he is not in Prophecy a man of yesterday, seeing that he published on the subject so far back as the year 1821. I answer, that a study of twelve years, or even half that period, may entitle a man to be respectfully listened to when he builds up the labours of those who have gone before him. But students of *twelve* or even *twenty* years' standing, who pretend to overthrow the results of the researches of men greater and better than themselves, during a

Having already published some Strictures on the Pamphlets of one of these new Prophetic Illuminati,* it is my purpose now to inquire into the reasons offered by Mr W. Burgh of Dublin, in his Lectures on the Second Advent, for rejecting the Protestant doctrine concerning Antichrist. I shall premise one remark respecting Mr Burgh himself, viz. that I never recollect having heard of even his name, till I saw it on the title page of his Lectures, and even now I have no *further* knowledge of him than that which I have derived from the perusal of his Lectures. If, therefore, he is treated with any measure of severity in these pages, it is only because I believe him to have set himself in direct opposition to the testimony of Jesus,† and to have identified himself with the Romish Doctors.—The truths also which he desires to subvert, are not of secondary but primary and vital importance.—They are truths which Martyrs have sealed with their blood, and which every genuine Protestant would still be ready to bear witness to, even unto death.—Assuredly then we will not quietly or tamely suffer this Reverend Lecturer to assail these truths, and overthrow the faith of the weaker disciples of the Lord, without doing our utmost to expose the emptiness, and even the dishonesty of his reasoning.

I shall, in entering on this task, first observe, that it is always necessary for us, in estimating the character of the Reformation and its transcendent importance, to bear in mind that it was properly *a testimony*; and a testimony of *a double nature*. The Reformers, like the Prophets of old, were to bear witness *for the truth of God*.—This they did in their Confessions of Faith.—But, in the second place, as the ancient Prophets were witnesses *against Israel*,‡ so were the Protestants set as witnesses *against Papal Rome*, the great corrupter of the truth and the slaughterer of the Saints. This part of their testimony, like the former part of it, could only be fulfilled by their recurring to *the written word*, for to men who are not themselves inspired by the Holy Ghost, it is not given to testify against the enemies of God, or the corrupters of his truth in any other way, or with any other weapons

period of three centuries, must still be accounted mere novices, and such are *one* and *all* of these individuals.

* Strictures on the Rev. S. R. Maitland's Four Pamphlets on Prophecy, and in vindication of the Protestant Principles of Prophetic Interpretation.—(Nisbet.)

† Rev. xix. 10.

‡ 2 Chron. xxiv. 19

than the sword of the Spirit, which is the word of God.—The Reformers did accordingly (as already observed) fulfil this part of their testimony by their perfectly unanimous denunciations of ROME, as BABYLON THE MOTHER OF HARLOTS, and the POPE, as the MAN OF SIN.

Now, from the last part of this testimony, it is manifest that Mr Burgh and his brethren have entirely fallen; yea, they desire to destroy it root and branch, flattering themselves that they have thus risen to a higher degree of illumination, and have left us in the vale of darkness. I must, however, frankly confess that one of the first thoughts impressed on my mind in reading Mr Burgh's *Second, Third, and Fourth Lectures*, which are those I have to deal with, was, that were a disciple of Loyola, under a Dispensation from the General of his Order, to enter the English Church, for the purpose of hastening its overthrow, he might be expected to reason very much as the Reverend Lecturer has done.* There are, it will be said, strong expressions in these Lectures condemnatory of Popery. But then, *Protestantism, using the word in its widest extent, is also* (according to Mr Burgh) *an Apostate denomination.*† Moreover, as the Preacher does all but plainly assert that Popery is not at all the subject of prophecy,‡ it follows that his condemnation of Popery as an *extreme Apostasy*, is without the support of a single special text from that Prophetic word which, the Apostle Peter tells us, is as a lamp shining in a dark place until the day dawn.§—According to Mr B. then, this lamp reflects no light upon the great questions at issue between the Romish and Protestant Churches, but leaves them in the darkness of midnight. It casts no light on the question, Whether, when the Papacy unfurled the blood-stained banner of the Cross against the Waldenses and Albigenses, and kindled the flames of the Inquisition, and extirpated, by fire and sword, the Protestants and Jews|| of

* By a reference to the arguments of Mr Calderbank, a *Catholic Priest*, in the 5th Chapter of this Work, it will be seen that Mr Burgh follows his *very footsteps* in reasoning against the Protestant scheme.

† Lectures, p. 40. ‡ Ibid. p. 93 —As this passage will be again brought before the reader, I forbear quoting the words now.

§ 2 Pet. i. 19. || It was a common saying with Lacero, Inquisitor of Cordova, soon after the establishment of the tribunal in that city, *Da me un Judeo, dartelo he quemado*,—"Hand me a Jew, and I will return him to you burnt to ashes."—Puigblanch's *Inquisition Unmasked*. *British Review* for 1817, p. 116.

Spain and Italy, and struck a medal in commemoration of the Massacre of St Bartholomew, it *was* or *was not* what it professed to be, the true Head of the Church and Vicar of Christ upon earth. All that Mr Burgh pretends to decide, is, that it *is not* what Protestants affirm it to be, the MAN OF SIN.

Thus, then, it is plain that Mr Burgh does his utmost to wrest from the Protestant Churches the sword of the Spirit, which is the Word of God, in their contest with their great enemy: for from the extracts already given from the testimonies of the Fathers of the Reformation, it cannot but be manifest to the judicious reader what a mighty use they made of the Prophetic testimony, nor can it be denied by those who have any acquaintance with the history of that period, that had they not assuredly felt themselves to be supported by that testimony, they would probably have succumbed in the battle. According, however, to Mr W. Burgh, they were supported by false interpretations, that is, by a lie, and it indeed follows necessarily from his views, that the Protestants were the greatest liars of the two, seeing that on the Romish Church he fixes no charge of false interpretation.

I therefore repeat the assertion, that were a Jesuit with sinister purposes, like those of Judas, to become an ordained Clergyman of the English Church, he would, I feel persuaded, willingly indulge in strong tirades against Popery, if he might only wrest from the Protestant Church the sword of the Spirit, the sure testimony of Prophecy, or by false glosses might blunt its edge, and throw utter discredit upon the whole system of exposition of the Protestant Churches.—Now this is the precise effect that flows from the reception of Mr Burgh's scheme, which must, in the nature of things, fill his disciples with a spirit of indifference and lukewarmness to the Protestant cause.*

These things being so, it seems undeniably to follow, that no one who rejects the principles of interpretation affixing on *Rome Papal* and her *Bishop* the characters of *Babylon* and the *Man of Sin* is truly a Protestant, seeing that he has denied that which all the Reformers held to be the testimony of

* That this is no *imaginary conclusion*, but a *reality*, appears from what is stated in the Dublin Herald for September, 1833, p. 195. Already the language of the disciples of this school is, "It is now time that Protestants and Catholics should unite against the common enemy, in order that they may keep inviolate the deposit of their common faith."

the Spirit against that idolatrous Church. Every such person, therefore, *if the Reformation be from God*, is on the high road to Apostasy—and believing, as I assuredly do, that we live at the very time when the three unclean spirits are at work to gather the kings of the earth to the battle of the Great Day, and that the spirit which comes out of the mouth of the *False Prophet** will work with such consummate skill and cunning, as to cause an extensive falling away in the Protestant Churches to Rome Papal, I hold that all those ministers of Christ and writers on Prophecy who deny the Papacy to be the Man of Sin, and Rome to be the Apocalyptic Babylon, are preparing the way for that Apostasy. I care not who may be touched by these remarks, or who may be offended. My object is not to prophesy smooth things to men whom I believe to be betraying the cause of God; but to bear witness for Christ and his insulted and rejected truth. There are some of them however to whom we would address a word of entreaty, beseeching them to pause, and reflect, and examine, and to glorify God by confessing their errors, and to return to the real faith of the Protestant Churches.

To revert now to the work of Mr Burgh: I observe in the first place, that in the general remarks on the character of the last great enemy of the house of Israel, which are to be found at the beginning of his *second Lecture*, he evidently confounds this enemy, the Lucifer, Son of the morning, and Assyrian of Isaiah, who is to fall on the mountains of Israel† with St Paul's *Man of Sin*,‡ whereas they are distinct powers, or, at least, distinct branches of the same power, the former being *secular*, and the last *spiritual*; the former *the military leader* of the hosts who are to invade the land of Israel after the restoration of the Jews, and the last being *an ecclesiastical personage*, and the character and attributes of his office and pretensions wholly *spiritual*. This is Mr Burgh's first mistake, and it is a fundamental one.

He next tells us that it might have been expected, that as the last times drew on, the apprehension of the prophecies concerning Antichrist “would have gained in clearness and decision, *but the reverse has proved to be the case.*”§ In other words, instead of the day dawning on the Church, according to the promise of 2 Pet. i. 19. in the study of the

* Rev. xvi. 13.

† Is. xiv. 12, 25.

‡ Lectures, p. 54—5

§ Lectures, p. 56

Prophetic testimony, the night has become more and more dark, at least in the Protestant Churches, till Mr Burgh and his brethren arose as morning stars to shine upon them; for let it be specially noted, that although Mr Burgh does give credit to the Reformers for a *partial* illumination,* and does offer some apology for their blindness, yet it is undeniable that it is upon them and the Reformed Churches that he first *specially* charges it, that they were "*blinded*" to the true expectation of the revelation of Antichrist.† So, with respect to St Paul's prophecy of the *Man of Sin*, he afterwards says that it "*has since the Reformation*, almost by common consent, been applied to Popery; whereas, I would say, it is "*one of the clearest predictions of a consummation yet to be revealed, which shall fulfil it with a literality and accuracy which, I am equally persuaded, Popery has not.*"‡

It seems, then, that when Sir Isaac Newton alleged, that "*among the Interpreters of the last age, there is scarcely one of note who hath not made some discovery worth knowing,*"§ and when the martyred Latimer said at the stake, "*Be of good comfort, brother Ridley, and play the man, we shall this day light such a candle by God's grace in England, as I trust shall never be put out:*"||—both the Philosopher and the Martyr were involved in gross and common delusion; for, according to the Rev. W. Burgh of Dublin, the discoveries of which Sir I. Newton speaks were only deeper shades of darkness, and the light kindled by those martyred Fathers of the Church, of which the learned Lecturer calls himself a minister, was not the light of truth, but the lurid flame of error.

Mr Burgh endeavours to explain the reason of this increasing darkness in the following manner—"The truth is, that as "*the Gentile Apostasy, which set in almost coeval with the promulgation of the Gospel, increased, it lost the recognition of itself*, and hence it came to pass that the revelation of "*Antichrist, so long believed in by the Church in its first ages, came to be lost sight of.*"¶——Now, this is undeniably true, on the supposition of that which is the real fact, that *Papal Rome* is the great Apostasy and the Antichrist; for as this Apostasy increased, it did unquestionably lose sight of it itself.—But this supposition includes in it the entire overthrow

* P. 57.

† Ibid.

‡ Lectures, p. 57—8.

§ Observations on the Apocalypse, chap. I.

|| Fathers of the

English Church, Vol. iv. p. 23.

¶ Lectures, p. 56.

of Mr Burgh's scheme, since he denies Papal Rome to be the Apostasy predicted by St Paul, and with respect to the Prophecies of Antichrist, he gives the right hand of fellowship to the Jesuit Bellarmine and the Popish Doctors, by adopting their interpretation.* According to Mr Burgh, therefore, the Popish Doctors have not lost sight of the revelation of Antichrist, and *Popery* cannot be the *Gentile Apostasy* here intended, which having "lost the recognition of itself," has caused the revelation of Antichrist to be lost sight of. On the other hand, Mr Burgh has not only asserted *Protestantism*, using the word in its widest sense, to be an *Apostate denomination*; but he has further charged on the Protestant church the particular act of having misinterpreted the prophecies of Antichrist, and of having been *blinded* to the future revelation of Antichrist.† It follows then, as a clear induction from Mr Burgh's own arguments, that Protestantism and the Reformation must be the *Gentile Apostasy* intended in the passage now under consideration, which having "lost the recognition of itself," it has thence come to pass that the revelation of Antichrist "has come to be lost sight of." Now, if the Reverend Lecturer act in conformity to this reasoning, he will complete the work by openly renouncing the Protestant faith, and joining the communion of Papal Rome.

Should Mr Burgh here allege that I have *misrepresented* his meaning, I shall answer, that I am not conscious of there being one unsound step in the train of reasoning, which has led to the above conclusion. If he should assert, that at least I have *misunderstood* his meaning, and that he does not intend to establish Popery and run down Protestantism, I reply, that granting this to be the case, it would only show that Mr Burgh is himself not aware of the tendency of his own reasoning and whither it is leading him, and if so, still less does he possess the necessary qualifications for leading others to the knowledge of the Prophetic word. Let him only acknowledge this and we have no further quarrel with him. But as we do not anticipate on his part this ready acknowledgment of error, it becomes necessary to prove the charge of incapacity which is laid against him, by following him through his different heads of objection to the Protestant interpretation of the Prophecy of the MAN OF SIN.

* See the arguments of Mr Calderbank in chapter V. of this work, already referred to in p. 9. note.

† Lectures, p. 57.

I. "And first, (argues Mr Burgh) that the MAN OF SIN is "not Popery, appears from the necessity that this chapter be "understood of an *individual*, and not of a power or office "vested in numbers or held by succession." Now, the learned lecturer here begs the very question in dispute, and his argument is good for nothing, being founded on that most palpable of all sophisms, for which the Popish Doctors have earned such justly merited celebrity, viz. *reasoning in a circle*. Moreover, the observations which follow to prove that Popery in the abstract is not the Man of Sin, were wholly unnecessary, seeing that no one asserts Popery *in the abstract* to be the Man of Sin. He then proceeds to the refutation of that which is our real view, namely, that the *Pope* is the *Man of Sin* against which he thus reasons:—"But here again, if it "be the Pope, it is either the individual or his office. Not the "office abstractedly, because an office considered apart from "some one holding it, is a mere idea in the mind and a practical nonentity, and therefore either some individual Pope must "be meant, or all the individuals by whom in succession the "office has been held. But no one contends for the former "supposition, and to the latter the objection lies that such "a pretension as here described being asserted by a succession "of mortal dying men, would soon afford its own refutation; "for it is said, *who opposeth and exalteth himself above ALL that is called God, or that is worshipped*, and I MAINTAIN, "that though one pretender to such a dignity might arise, "it evidently could not be held by succession."*

Here again is a mighty display of logic to refute things which no one professes to hold, since I need not tell the reader that the Protestant doctrine is simply, that *the whole succession of the Popes is the Man of Sin*. The former part of the passage now quoted is then mere *verbiage* to astound the simple reader by the great *depth* of the reasoning. Against the above doctrine, Mr Burgh next brings the formidable argument of, "I MAINTAIN *that it cannot be so*." Now, whatever degree of weight may attach to the "*I maintain*" of the Reverend Lecturer in certain coteries of the city of Dublin, we must apprize him, that on this side of the Irish channel it has no weight whatever—it is lighter than straw or chaff. To the authority of Mr Burgh, we oppose the whole of the illustrious names mentioned in a former page, the least of whom manifest in any

given chapter or section of their works more sound learning and scriptural argumentation, than are to be found in Mr Burgh's volume, even were it multiplied to a hundred. None of these eminent persons are however arrogant enough to ground their conclusions upon such foundations as that *they themselves* maintain them to be true.

Mr Burgh concludes his first head of argument in the following words:—"In a word then, I WOULD SAY!! that an individual is intended—one person *whose pretensions live and die with himself*; and that this appears not only from his titles MAN OF SIN and SON OF PERDITION, and his being spoken of as a person and an individual all through, but still more if possible from his acts and pretensions."

In reply to these assertions, I shall recall the attention of the reader to the simple fact, that in the Scriptures whole lines and successions of persons whose offices continue during a whole dispensation, are perpetually and invariably spoken of as *one person* in the singular number. Thus, throughout the book of Leviticus, the term *the priest* is used to denote the whole succession of the priests from Aaron till the final abrogation of the Levitical economy.* So in Deuteronomy,† the word *king* in the singular number is used to denote the whole line of kings. But it is not in the Scriptures only that a term in the singular number is used in a like sense to denote a plurality. When we say that *the king of England* has the power of war and peace, do we mean the individual now sitting on the throne, or the whole race of kings? It were quite superfluous to answer this question, as the mind of the reader will supply the answer.

It is clear then, that in applying the terms MAN OF SIN, and SON OF PERDITION, to the *whole line* of the Popes of Rome, we violate no analogy either of ordinary or Scriptural phraseology, it being just as consistent with the proprieties of language, to give to a succession of individuals in the same office these titles of *dishonour*, as it is to designate a succession of individuals by the titles of *honour* of KING OF ENGLAND, and DEFENDER OF THE FAITH. In like manner, the four empires of Daniel are designated as *four kings*.‡ Why

* See Levit. i. 15 ; iv. 3, 5.

† Ch. xvii. 15—20.

‡ Dan. vii. 17. When this was written, I was not aware how exactly similar was the reasoning of Luther on this very point three centuries ago. He supposes the Little Horn of Daniel's vision of the

then did not the Rev. W. Burgh search more accurately into the Scriptures before he brought forward an argument which vanishes into air when just touched with the very point of the sword of the Spirit,* and which does not even possess the property of novelty, being the stale objection of the Jesuit Bellarmine refuted by Brightman three centuries ago?

It is probable Mr Burgh may here reply, that the interpretation which forms the basis of his first argument, namely, that Antichrist is to be an individual person, is much older than Bellarmine, being that of all the Fathers. Granted; but then the Fathers lived before the accomplishment of the prophecy, and therefore could not in the nature of things understand it accurately. On the contrary, the *Pseudo Protestants* of the present day are without excuse. The prophecy has been accomplished, and their fathers rightly applied it. But they have rejected the light, and embraced darkness rather than light. Some of them, we believe, do it from ignorance of the Scriptures and of history. But *not all*.

II. In his second head of argument, Mr Burgh affirms, that the words, *who opposeth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God*, cannot consistently with candour and love of truth, and without exaggeration,† be applied to the Pope. The learned lecturer thus reasons:—

Goat also to denote the Papal Power. (With Sir Isaac Newton I hold it to be the Roman Empire in the East.) Luther thus treats the objection to his view founded on the notion that the Antichrist is an Individual. “In the first place, those are not to be listened to “who understand these and similar passages of the Prophets of *some* “*one Individual person*—being ignorant that it is the manner of “the Prophets to signify the whole body of any kingdom by *one* “*person*. Hence also they improperly apply the Antichrist, whom “Paul calls the MAN OF SIN and SON OF PERDITION, to *one person*, “whereas he wishes the whole body and chaos of impious men, and “the whole succession of those reigning should be understood by “Antichrist. Thus the Ram signifies the kingdom of the Persians, “and the Goat that of the Greeks.”

* “Him thus intent Ithuriel with his spear
Touched lightly, for *no falsehood can endure*
Touch of ethereal temper, but returns
Of force to its own likeness; up he starts
Discovered and surprised—
So started up in his own shape the Fiend.”

Milton's Paradise Lost, B. iv.

“ He (the Pope) SAYS that he is *the visible head of the Catholic Church and vicegerent of Christ upon earth* ; but is this designed to *equalize him with Christ*, much less ‘to exalt above Him?’ Does not he, does not THE CHURCH acknowledge Christ to be the *invisible Head*, and is it not from Christ the Pope professes to derive his office and importance? But what is the further definition of that office? He is said to be the successor of the Apostle Peter, and whatever folly or falsehood there may be in this pretension, does he thereby exalt himself above all that is *called God*, or *that is worshipped*? Is this *showing himself that he is God*? Indeed, this question is easily answered, for after all that he asserts and pretends to, is not the Pope himself a *worshipper*? A worshipper by profession at least (and we are speaking only of profession) of God under the very names by which He is revealed in Scripture, viz. as Father, Son, and Holy Ghost? Is he not, moreover, and do we not in the same breath in which we ascribe to him this passage, accuse him of being a superstitious, yea, and an idolatrous venerator, adorer, and worshipper of the Virgin Mary, Saints and Angels? And how does this compete with being *himself God* and above ALL that is called God, or that is worshipped? Indeed, so plainly incompatible are they, that it is only by first weakening the force of the passage, and denying the possibility of its applying literally that it is ever made applicable to the Pope.”*

I answer, that Mr Burgh utterly errs in affirming that it is by first weakening the force of this passage and denying its literal sense that it is made applicable to the Pope. All that is necessary is a right understanding of the language of Scripture, of which this learned lecturer knows not even the first elements.

Let it then be observed, that in interpreting the words of the Apostle, we must distinguish between those that are *called Gods*, or have *the title of Gods*, and HIM who is GOD BY NATURE. In Ps. lxxxii. 6. God himself gives to the rulers of the people the *title of Gods*, and the words are referred to by our Lord in his argument with the Jews. *If he called them Gods unto whom the word of God came.*† So St Paul in 1 Cor. viii. 5, *Though there be many that are CALLED GODS λεγόμενοι θεοί (titled gods) whether in heaven or in earth,*

* Lect. p. 60 and 61.

† John x. 35.

as there are gods many and lords many. But to us there is but one God, THE FATHER, of whom are all things, &c. Now, the very fact of these being called gods, implies that they are not gods by nature, the ONE ONLY TRUE GOD, being God alone by nature, essentially self-existent; and of HIM I remember no text of Scripture, which saith He is called God λεγομενος Θεος: on the contrary, it is always said of Him, THOU (art) GOD ALONE.* I (am) GOD, and there is none else.† Consequently, when St Paul tells us that the MAN OF SIN shall oppose and exalt himself above all that is called God, it refers, not as Mr Burgh ignorantly supposes, to any avowed opposition to the only one God, but the titled gods, that is, the kings or judges of the earth. That the Papacy has to the very letter fulfilled this, has been demonstrated in the 6th chapter of this work, and further evidence of it will be produced before I close these remarks.

The next expression used by the Apostle is *η σεβασμα* or *that is worshipped*: and that this is applied to the creature is also easily proved. In the Wisdom of Solomon, xiv. 20, are the following words: “And so the multitude, allured by the grace of the work, TOOK HIM NOW FOR A GOD which but a little before was honoured as a man,” where the Greek is *νυν σεβασμα ελογιζατο*, the word *Sebasma* being used not for the Supreme God, but evidently for a subordinate deity, seeing that when the Heathen did deify their kings, it was always as subordinate gods. Suicerus, likewise, on the word *Σεβασμα*, quotes from Theodoret, *θεραπειντ*. Serm. 11, “Having been taught this, divide not the Godhead into many deities, *εις πολλα σεβασματα*.” It is therefore manifest, that as the words *all that is called God* are, as proved before, used to signify *the creature*, so the clause *or that is worshipped*, refers also to the worship paid to *the creature*, whether the false gods of the nations, or probably in this place the worship or reverence paid to the called gods or kings of the earth under the title of *σεβαστος*, *Sebastos*.

From the next clause, *so that he as God sitteth in the Temple of God, showing himself that he is God*, Mr Burgh concludes that Antichrist is to pretend himself to be God, that is, *the supreme God*, and here again his argument is precisely that of the Jesuit Bellarmine, who thus reasoned—“Antichrist shall in words acknowledge himself to be God.—The

* Ps. lxxxvi. 10.

† Isa. xlv. 22.

"Pope of Rome doth not acknowledge himself God, therefore he is not Antichrist."* In like manner Mr Burgh asks, "how does the fact of the Pope being a worshipper compete with being himself God, or above all that is called God, or is worshipped?" I answer, that it is expressly said of the king in Dan. xi. 36, who is by Mr Burgh himself identified with the MAN OF SIN,† that he is a worshipper of Gods of forces, (Mahuzzim,) and a *God whom his fathers knew not shall he honour with gold and silver, &c.*—The learned Lecturer, however, in referring to this passage, is pleased to quote to the end of the 37th verse, and to leave out the two following verses, apparently because they oppose and demolish utterly his theory, that Antichrist is not to be a worshipper at all.—Now, an author who quotes the Scriptures in this way, which is precisely that of the Roman Controversial writers, does, to say the very least, destroy all confidence in his integrity.

I observe, in the next place, that the very fact of the MAN OF SIN *sitting in the Temple of God*, does imply, by the necessary and usual meaning of words, that he is a *professed worshipper* of God—for as to sit on a *throne* denotes reigning, and sitting on the *ground* humiliation, and sitting every man under his own *fig-tree* and *vine* signifies peace, and the enjoyment of all earthly blessings—in like manner, to *sit before a prophet of the Lord*‡ signifies professed obedience to his word, so to *appear before him, or tread his courts*,§ or *sit in his Temple*, are all phrases indicating the external act of worship towards God.

The words, *he as God sitteth in the temple of God*, do evidently, however, show that the MAN OF SIN, while he is a professed worshipper, shall lord it over God's heritage, exercising despotic authority in it, as one of those *called, or titled Gods*, the sovereigns of the earth, and in direct opposition to our Lord's command, *Be ye not called master, for one is your master, even Christ*. The expression, *showing himself that he is God*, is an amplification of the same idea, signifying that this WICKED ONE shall assume in the house of God the prerogatives of the Most High himself.—This to the *very letter* was fulfilled by the Pope, when he dared in the manuals issued under his authority for the instruction of the people, to abrogate one of the ten Commandments given from Mount Sinai

* See Brightman's Works, p. 727.

† Ezek. xxxiii. 31.

‡ Lectures, p. 66.

§ Is. i. 12.

with the voice of God himself, by withdrawing it from his Catechisms. Moreover, that the doctrine of the Romish Doctors, with respect to the power of the Pope, did come up to the full meaning of the above expression of St Paul, may be proved without difficulty.

"The first opinion," says Bellarmine,* "is, that the Sovereign Pontiff hath most full power over the whole world, both in Ecclesiastical and Civil affairs; so teach Aug. Triumphus, Alvarus Pelagius, Panormitanus, Hostiensis Sylvester, and many others."†———"The middle opinion," says the same writer, "which is the common one of Catholics, is, that the Pope, as Pontiff, has not *immediately* or *directly* any temporal power, but only spiritual; yet that by reason of the spiritual, the Pope hath at least indirectly a certain, and that a SUPREME POWER in temporal things."‡

It is an error, says Augustinus Triumphus, "not to believe the Roman Pontiff to have *universal supremacy over things spiritual and temporal*, into which error indeed many fall from ignorance of the said power, which, as it is *infinite*, because *great is the Lord, and great is his power, and of his greatness there is no end*, all created intelligence is found to fail in searching it out."§

Bellarmino quotes it as the doctrine of Thomas Aquinas, (who was canonized by Pope John XXII., in the year 1323, about half a century after his death, and is therefore one of the Saints now *worshipped* by the Romish Church,) that "*the Pope is the top of both powers*," and "when any one is denounced as excommunicated, his subjects are, by the very act, *immediately freed from his dominion and their oath of fidelity*."||

"According to the doctrine then current at Rome, in the last Latérane great Synod under the Pope's nose and ear, one Bishop styled him *Prince of the World*.¶ Another great Prelate said of him, that *he had Power above all Powers both of heaven and earth*."**

* Bellarm. De Pont. Rom. v. 1. † Quoted by Dr Isaac Barrow in his Treatise of the Pope's Supremacy, p. 3.

‡ Ibid.—Quoted as above, p. 4. § Quoted by Barrow, Ibid. p. 3.

|| Ibid. p. 3. ¶ Orbis Princeps—Episc. Spal. Sess. I. p. 24.

** Virum in quo erat Potestas supra omnes potestates tam celi quam terræ—Episc. Patrac. Sess. 10, p. 132. Barrow, Ibid. p. 4.

“Baronius also says that there can be no doubt of it but “that the Civil Principality is subject to the Sacerdotal.”*

Pope Boniface VIII. hath a decree extant in the Canon Law running thus,—“We declare, say, define, pronounce to “be of necessity to salvation for every human creature to be “subject to the Roman Pontiff,”—“for one sword (saith he) “must be under another, and the Temporal authority must be “subject to the Spiritual Power.”—Wherefore if the earthly Power go astray, it shall be “judged by the Spiritual.”

Now, to a power seated in the Church of God, and pretending to be the successor of the Apostles of the Lord, who always commanded and always practised the meekest submission to the powers that be,—a Power which claimed such titles and such authority as are manifested in the foregoing extracts from its own authentic documents, yea, from the writings of one of *its own Saints*, now the object of its *worship*—to such a Power the words of the Apostle Paul do most strictly and literally apply. There is no need of weakening the force of the language; for we here behold to the very letter the MAN OF SIN as GOD, *i. e.* as if he had the attributes of GOD, *sitting in the TEMPLE OF GOD, showing himself that he is God*—that is, possessed of authority, which belongs to no creature in Heaven or earth, but to God only.

It was under this assumed power, which belongs to God only, that Pope Alexander VI. issued in 1494 his famous Bull, drawing an imaginary line through the Atlantic, and granting to Ferdinand the Catholic, all the countries he should discover to the west of that line, confirming at the same time in favour of the Portuguese, the grants of their eastern conquests by former Popes. It was in virtue of this title that the Spaniards summoned the nations of America to submit to their dominion, which they enforced by fire and sword.”†

In order, however, to open, and more fully establish the meaning of the clause, *as God, sitting in the temple of God, showing himself that he is God*, let it be remembered that when Moses received his commission from the Lord, it was said unto him—“*And he (Aaron) shall be to thee instead of, or “for a mouth, and thou shalt be to him instead of, or for God.*” Now by the Targumist Onkelos, the Hebrew אֱלֹהִים (Elohim) God is rendered כֹּהֵן, signifying a *Prince* or *Leader*.

* Baronius, An. 57, § 32.—Barrow ubi supra.

† Koch Tableau des Revolutions de l'Europe, Tome I. pp. 299, 300.

By Jonathan Ben Uzziel it is paraphrased as follows—
 "לרֹב תבוע אולפֶן מִן קֹדֶם" *for a Leader to ask instruction of the LORD.**

And it is indisputable, that had Moses taken this office upon himself, instead of being appointed to it by the Lord, he would have been guilty of the very sin charged upon the SON OF PERDITION, viz. of *sitting in the house of God, showing himself that he was God*, but being called of God to be God, or *Prince or Leader* in his church, he is blameless in receiving from Aaron and the people on all occasions the title of אֲדֹנִי Adoni, My Lord, as in Exod. xxxii. 22. *Let not the anger of MY LORD wax hot*—and in Numb. xxxii. 25. *Thy servants will do as MY LORD commandeth.*

Having thus found the Scriptural key to open this passage, we utterly reject and throw aside as absolutely worthless, the key offered to us by the Jesuit Bellarmine, and the Rev. W. Burgh. We have already, in utter despite of them, torn aside the visor with which they endeavour to hide the true features of that Apostate Bishop, who sits as *titled God* over the house of God, and is Cupbearer to the *Harlot, drunken with the blood of saints and martyrs of Jesus*, having in every age, by his Crusades proclaimed against the saints, and his gore-stained tribunal of the Inquisition, administered to her, her largest potations of blood. And that the Reverend Lecturer *does* so endeavour to hide the true features of that Power, is manifest, both from what we have already seen of his charge of exaggeration against us in applying the words of the Apostle to the Papacy—and from the words which follow. "We are indeed told of some one in the dark ages, who "used the expression, '*our Lord God the Pope*,' and that "there are some poor and benighted members of that Church "who would not now scruple to use the same language is not "impossible; but is it by this we are to define the office of "the Pope, or by his own language and that of the Church "of Rome expressed in its documents and by its members "generally?"†

Now, the question at issue is not, as is here implied, as to the "*office of the Pope*." He is acknowledged on all sides to be the *Bishop of Rome*, which is the legitimate definition of his office. The real questions at issue are as to the *other pretensions* of the Bishop of Rome, and the *character of his power*

* Exod. iv. 16.

† Lect. p. 62.

as usurped and administered in all past ages. But Mr Burgh fearing apparently the issue of an investigation into these things, actually tells us in a passage that will be afterwards brought under review, that we must not go to History or consult its records; and he desires us to form our estimate of the Papal Power from the studied definitions of the language and documents of the Church in the present age.* This, however, were as wise as if we were to form our opinion of the real character of the most finished hypocrite, from his carefully pondered words and letters at a time when he knows himself to be closely watched, or as if we were to take as the index of the real state of the mind of Judas, his *kiss and hail master*. In order rightly to judge of the Papacy, we must approach the records of its transactions in those ages when it said, like the Assyrian, *I have gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped*,† and we must see its deeds to those who contradicted its pretensions when it was in the full intoxication of pride and dominion. This we have in a measure done in the present work, and have returned from the inquiry with the most irrefragable evidence that the Pope is the identical MAN OF SIN and SON OF PERDITION, described by St Paul. It is undeniable, however, that had we listened to the counsel of Mr Burgh, and refused to consult history, we could not have arrived at this result.—We must in that case have been contented to receive it on his authority and that of the Jesuit Bellarmine, that the Papacy is *not* the MAN OF SIN. We should thus have received and believed a lie, and having rejected the faith of the Reformation, have been more than half prepared to bow our necks to the yoke of Papal Rome.

But as it may appear almost incredible that any one having the name of a Protestant clergyman, and professing to interpret *Prophecy*, should forbid our referring to *History* it becomes necessary that I should place the very words of Mr Burgh before the reader. They are to be found in his third Lecture. Having endeavoured to show that the Prophecies with respect to the Beast of the Apocalypse as well as the Man of Sin, are yet unfulfilled, he thus continues,‡ “ a thousand
 “ fold more intelligible, I am bold to say, are these visions in
 “ prospect and considered as unfulfilled than viewed in the re-
 “ trospect in the fulfilments now made for them, *where all in-*

* See Lect. p. 60.

† Is. x. 14.

‡ Lect. p. 121.

“*deed is uncertainty and conflicting testimony.*”—I am here compelled to pause for a moment, and to charge the Reverend Lecturer with advancing that which is *directly false*. So far is it from being the case, that with regard to the past fulfilment of the Prophecies of Antichrist, all is uncertainty and conflicting testimony, that on the contrary, the harmonious agreement of all the Fathers and martyrs of the Reformation, and the body of deeply learned and pious men, whose names are to be found in a former page, besides a host of others, in declaring Papal Rome to be the Apocalyptic Babylon, and the Pope to be the Man of Sin, and Little Horn of Daniel's Fourth Beast offers an example of unanimity nearly without parallel in the moral and religious history of the world. Indeed, were it possible for a moment to conceive that such a galaxy of piety, and learning, and intellect, composed of men of various nations and communions, and living in different ages, had all been deceived by Satan, to believe *one and the same lie*, it would present a phenomenon not only without example, but utterly inexplicable according to all that the Scriptures reveal to us of the principles of God's moral government of the universe. All this, however, and much more we are required to believe, if we receive Mr Burgh's system and that of certain other Prophetic Illuminati of this age. The learned Lecturer thus continues: “But are we so without rule and “measure of interpretation? Is the word of God no rule or “measure for its own interpretation? the word of God honestly “taken,” (are then Mr Burgh, and Bellarmine, and Mr Maitland, and a few others of the only persons who *honestly take it*? were the Fathers and *Martyrs* of the Reformation *dishonest* in their application of Scripture?)—“the word of “God compared with itself—the word of God made its own “interpreter?—*We are told that we must resort to the foreign “aid of History*, and that the Christian most thoroughly “furnished with knowledge of the Scriptures *must here go “to Commentators*. But if I were called upon to name one “advantage more than another which the system of interpre- “tation for which I contend has over that which prevails, I “would say it is its maintaining the all-sufficiency of Scrip- “ture. The interpreter of Prophecy must be read in His- “tory;—yea, truly, in the History of the Bible; *and where “is the fulfilled prophecy, of which that History does not re- “cord the fulfilment?* or perhaps it is more to the purpose to “ask where is that *fulfilled prophecy*, which when we compare “its *recorded fulfilment* with its language was not only capable

“ of being understood, but also practically useful to the believer
 “ before its fulfilment? ”*

Now assuredly, Mr Burgh intends that we should read *his own Lectures*, for otherwise it is to be presumed he would not have *published them*. There is then to be *one exception* in the dissuasion from referring to commentators. The learned writer means that we shall throw aside all other commentaries, including those of Mede, Sir Isaac Newton, Cressener, Vitringa, &c. as utterly worthless, and that we shall receive, as the *Novum organum* of Prophecy, the Lectures of the Rev. W. Burgh on the Second Advent. Perhaps he will add to them the works of the Jesuit, Bellarmine, and Mr Maitland. Before, however, that we consent thus to limit our researches within the narrow limits assigned to us in the *Expurgatory Index* of the Reverend Lecturer, we must ask some questions as to the qualifications of the Commentator whose work are alone excepted in the sentence of Expurgation.

Is it then the case, I ask, that Mr Burgh is so utterly ignorant of some of the things in which every school boy is instructed, as not to know that there are many most important prophecies in the Scriptures, which have been unquestionably fulfilled, and of which the fulfilment is no where recorded in the Scripture History? I shall content myself with two or three examples. 1. The destruction of Nineveh was the subject of Nahum's prophecy, and it has been accomplished so literally, that the place where Nineveh stood is now unknown. Yet the fulfilment of this prophecy is not recorded in the Scripture history. 2. The rise and partition of the Empire of Alexander were predicted in Dan. viii. 21, 22. and have been unquestionably fulfilled; but neither of these events are recorded in Scripture history. 3. The destruction of Jerusalem by the Romans was predicted by Moses,† by Daniel,‡ and again most particularly by our Lord;§ and although Mr Burgh chooses to deny that these Prophecies respecting Jerusalem have been fulfilled,|| (he might as well deny that the sun shines on the earth) yet we appeal to desolated Jerusalem and History to prove their fulfilment, while it is undeniable that there is no record of it in Scripture,—seeing the canon of historical Scripture was closed before the destruction of Jerusalem. Now, I must

* Lect. p. 121, 122. † Deut. xxviii. 49—57. ‡ Dan. ix. 26, 27.

§ Matth. xxiv. Luke xxi.

|| Lect. p. 138—40.

repeat the question, is it credible that Mr Burgh, or any other educated person at this time of day, I mean educated for the Christian ministry, should be ignorant of these things? I fear he has but one way of escape from the charge of ignorance, and that is, by resting under a worse imputation, namely, that of having offered to his flock and the Christian public that which he knew to be false, not indeed in the form of *Proposition* or *Assertion*, but of a *Question*; “Where is the fulfilled prophecy of which the Bible History does not record the fulfilment?” In the dilemma in which he is thus entangled, Mr Burgh may at least learn *one lesson*; That the half read and superficial inquirers of the present day, would do well to pause, before they set themselves to overthrow the conclusions of the Saints and Martyrs, the deep read Divines, and the profound thinkers of a former age. Let them be assured it is only the general ignorance of the works of these writers which now exists, that makes their own schemes of interpretation to be listened to for a moment.

To forbid us from consulting History for the elucidation of Prophecy, as Mr Burgh would do under the specious pretence of doing honour to the all-sufficiency of Scripture, is in reality to tell us to *honour* the Scriptures by *disobeying* the Scriptures. For when Moses, the servant of God, thus speaks to the children of Israel: “*Ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and from one side of heaven unto the other.*” “*Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of a nation by temptations, by signs,*”—“*according to all that the Lord your God did for you in Egypt before your eyes?*”*—it is plain that his words contain in them an exhortation and a command, not to the children of Israel of that generation only, but to the Church of God in all ages, to search with the most unwearied diligence the records of ALL HISTORY, in order that we may better understand the wonderful doings of the Lord to his people Israel. In like manner, when the Lord Jesus did by his angel communicate to the beloved disciple the book of Revelation, *to show to his servants things which must shortly* (literally, *with swiftness*) *come to pass*,† and did command

* Deut. iv. 32—34.

† Rev. xxii. 6.

him at the end of it, *seal not the sayings of the prophecy of this book; for the time is at hand* ;* These things do include in them,—by necessary and inevitable consequence, a command to the Church in every future generation, and especially to us of this generation upon whom are come the ends of the world, to search with the most exact diligence the historic records of the intervening ages, that we may know what portion of that which the Lord in his adorable condescension has revealed hath also come to pass; and this for the very same reason, that the command to us to search the Scriptures, includes in it the command to use the necessary means to prepare ourselves for this search, by learning at least the first elements of letters, seeing that he who cannot read, cannot search the written word.

If then, we will not say Mr Burgh, but a thousand such,—yea, if an Angel from heaven shall persuade us to honour the all-sufficiency of the prophetic word by neglecting the diligent study of history, we shall turn to the words of St Paul, *But though we, or an angel from heaven, preach any other gospel to you than that which we have preached, let him be ANATHEMA*,† and we say, that though this be not another *gospel*, it is another *command* than that of our Lord and Saviour. It comes from the enemy. Its end is to advance the cause of Papal Rome, or to minister to the sloth and vanity, of this magazine-writing and magazine-reading age, persuading every dabbler in pen and ink, that he is qualified to be a commentator on prophecy—and thus to expose the sacred word of prophecy itself to the scorn and derision of the infidel. We therefore throw aside this counsel of this learned Lecturer with utter abhorrence.

III. I now proceed to the consideration of Mr Burgh's *third* general head of argument against the Protestant interpretation of the Prophecy of the MAN OF SIN, which is founded on the words, *So that He as God sitteth in* THE TEMPLE OF GOD. The object of Mr Burgh, in this argument, is to inquire and endeavour to establish what we are to understand by *the Temple of God*.‡

He observes, that to only three things is this name given in Scripture: viz. first, to the Temple of Jerusalem; second, to the

* Rev. xxii. 10.

† Gal. i. 8.

‡ Lectures, p. 63.

Body of Christ; and third, to the person or body of the believer in whom the Spirit dwells—whence also to the aggregate of believers. “The Person of Christ is excluded from “our object, and equally so is the person of the individual “believer” (and there is great profundity in announcing these truisms) “there remains only ‘*the Temple of Jerusalem,*’ and the ‘*Church of Christ* ;’ ”* Now, since the last is *the Protestant interpretation* of the phrase, seeing that the Pope sits in the *professing Church of God*, Mr Burgh, as a matter of course, sets himself to overthrow it, and he does this in a manner which bears the most striking resemblance to the style of writing of the controversial writers of the Romish Church, not by a direct attack upon it—for the Protestant interpretation is in this way unassailable—but by first affecting to throw doubt on it, and then by the figure or argument which logicians call *Reductio ad absurdum*, he tries to show that it cannot be true. It indeed appears to me that one of the pupils of the college of Stonyhurst, could scarcely have managed this argument with greater address; and the adroitness of that school consists in throwing questions quite simple in themselves into such a state of complexity and doubt, that plain readers are lost in a maze of artificial difficulties, and know not how to find their way out.

“Yet it is not considered (says Mr Burgh) that there is “surely some objection to making the Apostle, or the Spirit of God by him, designate the Roman Catholic body “*the Church*, or the *Temple of God*, though we should “admit (as I myself readily do) that they are an *Apostate* “part of the visible Church, unfruitful branches of the vine “reserved for the burning. And then the sitting in this “Temple must be figurative, the words no longer denoting a “locality where is manifested the power and pretensions of “an individual, but a Body distributed in various localities of “the earth among whom his power is acknowledged; and “for my own part, I would then say that I prefer as far more “agreeable to the passage, the interpretation which would “make *the Man of Sin* the Pope, and *the Temple* where he “sits, St Peter’s or the Vatican.”†

In the first sentence of the above passage, the learned Lecturer has artfully contrived to raise an objection, while he

* Lectures, p. 64.

† Ibid. 64, 65.

withholds from us what the objection specifically is—and I confess, after all the attention I have been able to give to it, I still stand in doubt what he really means. It must, however, be one of two things. Either Mr Burgh intends that the Roman Catholic body, as he calls that Church, is so deeply corrupted that it cannot now be properly called *the Church*, or *the Temple*,—or he means, that as it is only *a part* of the visible Church, it cannot be called by a name which belongs only to *the whole Church*.

I shall meet both these objections, by remarking in the *first place*, that a few pages before, in the middle of his 60th page, Mr Burgh himself gives to this body the title of *the Church*, which he now affects to deny to it. Secondly, let it be observed, that though the Church of Rome be a corrupt Church, she is a Church still. When the Temple was made a den of thieves, it was the Temple still—and when Jerusalem is trodden down of the Gentiles, it is the Holy City still. For were it not so, and if tyranny exercised in the Church, or corruption overspreading the Church, did make it no longer the Church considered formally, then the person charged with the guilt of these things might escape by the very sophism whereby we presume Mr Burgh means to show that the Pope cannot be the MAN OF SIN sitting in *the Temple of God*. O, says this learned reasoner, the House is so defiled that it can no longer bear the name of the Temple, but is an *house of abominations*: therefore he who sits there cannot surely be the MAN OF SIN sitting in the TEMPLE OF GOD.—I must here, however, ask a question or two. Was it not once a pure Temple, the inhabitation of the Spirit? Who also is the person chargeable with the guilt of allowing the abominations to overspread it? Is it not He who had charge of the House, that is, the *Pope or Bishop of Rome*? And is it not manifest that the argument of Mr Burgh resolves itself into this, that because the Pope of Rome, who presided over the house of God, has turned it into a *house of abominations*, therefore he is not the *Man of Sin*, sitting in the *House of God*?—A notable argument, just like that of a person left in charge of his master's property, who were fraudulently to make it over to others, and then argue, "I am no swindler, for the property is not *now* my master's."

If, on the other hand, the argument of Mr Burgh be, that the Romish Church being now only *a part* of the visible church, it cannot be called by a name which belongs only to *the whole church*, then I must charge him with the

utter disingenuousness of keeping out of view the fact, that when the Pope was, by the decree of Justinian in the year 533, constituted the Head of the Church, the whole visible church did form only *one communion*,* and not only then, but until the great schism between the Eastern and Western Churches in the eleventh century : and over this one communion the Pope was constituted the HEAD. For five centuries after that schism, and till the Reformation, the Pope was also the acknowledged Head of all the Churches of the Western Empire, which is the more special theatre of the Apocalyptic Prophecies. Now, as the language of prophecy does always describe the powers, whether Political or Ecclesiastical, which are the subjects of its annunciations, according to the original and usual features of their characters in their periods of youth and mature strength, without entering into those minute variations which occur when they are verging towards destruction and death ; and as it did mark the Pope of Rome that he sat as constituted *Head and Ruler* of the whole visible Church within the Roman empire, the Apocalyptic theatre for at least *five centuries*, and of the whole churches of the Western empire for *five centuries more*, and that he has continued to exercise the same dominion over all the churches of the Romish communion, containing the greater part of Western Christendom, till *the present day*, it follows that the expression, *he as God sitteth in the temple of God*, i. e. the *visible Church*, does most exactly and graphically describe the nature and the locality of his power, and that Mr Burgh's affectation of difficulty and doubt on this point is marked with the double character of disingenuousness and sophistry.

Mr Burgh's next argument might be characterised by the term *puerility*, were it not that there is in reality a very considerable effect produced by such reasoning upon weak and uninstructed minds. He tells us, "and then the *sitting*" "in this Temple must be figurative, the words no longer denoting a locality where is manifested the power or pretensions of an individual, but a Body distributed in various localities of the earth among whom his power is acknowledged." I answer, that the *sitting in the Temple* is in no other or higher degree figurative than is the phrase *William IV. now sits on the Throne*, while at the moment I write,

* Excepting a few sects of Nestorians, &c.

his Majesty is probably sitting at dinner, or walking in the saloons of his royal palace, and assuredly is *not* sitting on the throne. When, in like manner, we say that THE CROWN names to all offices judicial and military within the British empire, we use language quite as figurative as that of the Apostle now under consideration. In urging such objections, this learned lecturer really walks in the footsteps of the Pharisees of old. He strains at a *gnat*, and in his next sentence, as well as his ultimate interpretation of the sitting in the Temple, he swallows *camels*. He says in his next sentence, “and for my own part, I would then say, that I prefer, as more agreeable to the passage, the interpretation which would make the MAN OF SIN the *Pope*, and the *Temple* where he sits St Peter’s or the Vatican.” Now, as he had told us only two pages before that this interpretation of *the Temple* is inconsistent with the *sacredness and remarkable justness of the Scriptural phraseology*, in now recurring to it as the best interpretation consistently with the Protestant application of the whole prophecy, he merely intends to overthrow that application by the *reductio ad absurdum*, that is, by deducing from it such absurd consequences as to show that it must be false. But the consequences which he would deduce we indignantly repudiate, and thereby we give Mr Burgh’s argument to the winds as chaff and refuse, yea, as a very lie. No Protestant writer that I have consulted, is so foolish as to interpret the Temple in which Antichrist sits, as the Church of St Peter’s, although it is not uncommon to quote the Pope’s sitting on the altar of the Lord in that Church at his inauguration, as an illustration and evidence of the reality and arrogance of his reign as God, in the Church of God.

The reality, indeed, as well as the universality of that reign, cannot be better illustrated than by a reference to the form of the oath administered at their ordination to the Bishops of the Romish Church, which begins as follows: “I N. Elect of the Church of N. from henceforth will be faithful and obedient to Saint Peter the Apostle and to the Holy Roman Church and to OUR LORD—the Lord N. Pope N. and to successors canonically coming in.”——“The rights, honours, privileges, and authority of the Holy Roman Church, of OUR LORD the Pope and his foresaid successors, I will endeavour to preserve, defend, increase, and advance.”*

* Barrow’s Treatise of the Pope’s Supremacy, p. 22.

With respect to the interpretation of Mr Burgh borrowed from the Jesuit, Bellarmine, or at least in exact accordance with him, that the TEMPLE where the MAN OF SIN is to sit is the Temple to be rebuilt by the Jews while still in a state of unbelief, in which they are to re-establish the *daily sacrifice*, it is on a par with the Jewish fables mentioned by the Apostle Paul.* That a minister of a Protestant Church should gravely propound such things to the public, and above all, that he should be listened to by many, are evidences both of the meagerness of sound Theological knowledge which marks the present day, and that there are multitudes prepared to listen to any delusion.

In refutation of this notion of the Reverend Lecturer, I observe in the first place, that we have already discovered the MAN OF SIN sitting in the SPIRITUAL TEMPLE the CHURCH OF CHRIST, and therefore we need not go to Jerusalem to seek him. It is not, indeed, to be denied, that some true Protestant interpreters suppose that *after the destruction of Rome* the Papacy is for a time to fix its seat at Jerusalem; (not, according to the dream of Mr Burgh, in the Jewish Temple,)—I, however, think there is no foundation even for this opinion. In Fraser's reasoning on this point, he appears to me to confound the Secular power of the Roman empire with the Spiritual.†

Let us now proceed to dissect the interpretation of Mr Burgh. He tells us, "that the Jews are (now) puffed up
" with pride as much as ever, and cherish the hope of re-
" storation and Messiah's kingdom on the same principle of
" self-righteousness. Should they in such a spirit effect a
" return to their land, it is evident that this would only inflate
" them the more, and would be interpreted as the intervention
" of God actually to reward their unbelief. They would pro-
" ceed to rebuild the City and Temple, and to re-establish the
" daily sacrifice."‡ He next endeavours to show that this shall actually be the case; but there is not a word, or a part of a word, in the passages of Scripture brought forward by him for this end, that speaks of the rebuilding of the Temple, or the restoration of the daily sacrifice; and as to the restoration of the Jews still in a state of unbelief, it proves nothing

* Tit. i. 14.

† See his Key to the Prophecies, Part III.

‡ Lect. p. 135.

for Mr Burgh's scheme, and is held by me also, although quite in a different way from the Reverend Lecturer.*

In expounding the prophecy of the Seventy Weeks, he afterwards says that the prince to come, who shall destroy the city and the sanctuary, is the *personal Antichrist*, the last invader of the Holy City—"His confirming the covenant with "many for one *seven* (seven years,) I think is the same "league and deceitful working, and corruption by flattery, "mentioned chap. xi. 23, 32, by which it would appear he "will impose himself upon many of the Jews, and delude them, "as the event proves, to their destruction. For half the week, "three and a half years, he is true to *this covenant*: but then "he breaks it, and for the last half, the time, times and "half, forty-two months, or one thousand two hundred and "sixty days, he causes the sacrifice and oblation to cease, and "for the overspreading of abominations he makes desolate, or "as another prophecy has expressed it, he places the abo- "mination that maketh desolate."†

Such, then, is the scheme which Mr Burgh offers to the Christian public, as a substitute for the results of the labours of the most deeply learned and pious men in the Church of God, since the origin of the Reformation, the Luthers, the Medes, the Newtons, the Cresseners, &c. &c. He gravely propounds it to us that the agreement of the leader of the armies against the Jews, with that people in a state of unbelief, is THE COVENANT!!! and he tells us that the taking away the *daily sacrifice*, means the sacrifice of that people which is to be re-established by them in a state of unbelief, of pride, and self-righteousness, when "they shall be guilty of greater abominations than ever heretofore."‡ Such a sacrifice, however, must itself be an abomination, equal to that which Antichrist places there, according to the words of the Prophet, *He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.*§ To take away such a sacrifice could not therefore be called the taking away of the *sacrifice and the oblation*, for the same reason that the *strange fire* of Nadab and Abihu was not *the fire*

* See my Dissertation on the Apocalypse, p. 491—2. 3d Edit.

† Lectures, p. 152.

‡ Lectures, p. 158.

§ Isa. lxvi. 3.

which the Lord commanded. Indeed, it were utterly impossible that the Jews should now re-establish the *sacrifice and the offering*, even if they had a City and Temple, for this plain reason, that they have entirely lost the genealogies of the Tribes, and know not who are of Levi, and who the sons of Aaron.*

Mr Burgh, moreover, offers to us the foregoing inane crudities as the true interpretation of the prophecy, when we have before our eyes the fact, that the *daily sacrifice* re-established after the captivity in Babylon by the command of God himself, and not in *unbelief* but in *faith*, and therefore viewed as the ordinance of God, even after the ascension of the Lord, by the Apostles themselves, and the whole Church of Christ at Jerusalem,† was actually taken away by the Romans, whose armies are, by our Lord, authoritatively declared to be the abomination of desolation spoken of by Daniel the Prophet.‡ And as

* See Ezra ii. 63.

† Acts xxi. 20.

‡ Our Lord declares, Matth. xxiv. 15—*When therefore, 'Οταν ουν, ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, whoso readeth let him understand.* Luke (ch. xxi. 20.) expounds the passage—*And when, 'Οταν δε, ye shall see Jerusalem compassed with armies, then know that the DESOLATION thereof ερηωσις (the very word used in the phrase 'the abomination of desolation') is nigh.*' Now the strict force of the *οταν* in both Evangelists, is evidently *whensoever*, or *as soon as*, and therefore the passage is pinned down to the very first time the Roman armies did encompass Jerusalem. How violent then is that wresting of the Scriptures which declares (as Mr B. does) that the principal reference is here to a future siege of Jerusalem. What is this but to say our Lord's words have not been fulfilled in the present desolation of the Holy City, and who will be so well pleased with this as the daring Infidel who mocks at Prophecy? Without doubt, Carlyle and Taylor will welcome such auxiliaries as the Rev. W. Burgh, and a certain writer in the Investigator, (a monthly magazine on Prophecy,) who boldly tells the Public that our Lord's Prophecy respecting *the abomination of desolation*, Matth. xxiv. 15, and his words, *when ye shall see Jerusalem compassed with armies*, Luke xxi. 20, "do not refer to the destruction of Jerusalem "by Titus," (See Investigator for March, 1833, vol. ii. p. 289.) It seems then, that when even the cautious and judicious Paley reasoned from the fulfilment of that Prophecy in his Work on the Evidences, he was under a *total delusion*!—Glad news this to the obdurate infidel!!! But how is it that these writers dare thus to insult the understanding, and draw on the credulity of the Public? Did Hymeneus and Philetus, who said the resurrection was past already, (2d Tim. ii. 18.,) more outrage the truth? or do the Jews, who refuse to see in Is. liii. the sufferings of the Lord of Glory, more trample it under their feet than do these writers, who tell us, in defiance of all history, and the unani-

this true and genuine, this simple and obvious signification of our Lord's words, as understood with perfect unanimity by the Church in all ages, stands in the way of Mr Burgh, he, without ceremony, sweeps it away, as his fellow-labourers of the Romish Church sweep away the Second Commandment.—And the Reverend Lecturer wrests the above words to signify a *future siege* of Jerusalem connected with our Lord's second coming, telling us that “the Judgment in Jerusalem, there predicted, is so interwoven with the second coming of Christ, that it cannot be certainly said that the chapter has not a reference to the siege actually connected with that coming of which we have now read. Nay, for my own part, I am fully satisfied that the ultimate and *principal* reference is

mous voice of the Church in every age, that our Lord's prophecy respecting the destruction of Jerusalem has not been accomplished? Having thus denied and outraged the truth, the last of these writers (who is a mere copyist of Mr Burgh) tells us in a late No. of the Investigator for November, 1833, that the Jews are to *restore themselves* to their own land, previous to the future siege of Jerusalem predicted by the Prophets—that is, as he expresses it, (p. 107) “there must previously be *some Jews* congregated at Jerusalem, and endeavouring, in a sanctuary of their own building, to worship God *according to their interpretation of the commands of their law.*” The fierce king, it seems, “shall destroy their temple, cast down THE TRUTH to the ground,” &c. &c.—So, then, this sacrifice of self-ordination and unbelief is THE TRUTH!!! Again, these “*some Jews*” who are to congregate in Jerusalem, are to have *another*, that is, a *third* dispersion, (p. 106,) and this is to fulfil our Lord's words, Luke xxi. 23, 24, as to the *Jewish people* being led away captive unto all nations!! (p. 105.) Now the prophets are entirely silent as to any such *third captivity* among all nations, nor does even Zech. xiv. 2. imply such a captivity; for, admitting what has been denied by some interpreters of great authority, (see Mr W. Lowth *in loco*,) that that text does refer to the future siege of Jerusalem, it would sufficiently fulfil the meaning of the words, were one half of the city to be carried to the camp of the invading army, or, at least, to any of the neighbouring countries. Moreover, the idea that there is to be a *self-restoration* of the Jews before the future siege, is in direct contradiction to the testimony of Joel iii. 1, 2, which places the future invasion of the nations, not after this supposed self-restoration of the nation, “but” in those “days, and at that time when *the Lord shall restore them;*” and as not only Joel, but likewise Ezekiel and Micah, are entirely silent as to any third captivity as the result of the invasion of the confederated nations, I am led to believe that if the captivity mentioned in Zech. xiv. 2. be yet future, it must be momentary only, like the capture of prisoners in a day of battle, who, by a change in the fortune of war, are released the very next day.

“to it.”* All this, too, Mr Burgh presumptuously dares to say, in the very teeth, not only of the interpretation of the Church in all past times, but of our Lord’s express words, “*See ye not all these things?* (these buildings of the Temple,) *verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down,*” thereby instructing the Church in all generations, that it was the destruction of *that very Temple* whose beauty the disciples were then exhibiting to him, which formed the subject of his discourse. The way in which the learned Lecturer arrives at a conclusion which thus sets itself in direct contradiction to the words of Him who is the faithful and true Witness, merits our most attentive consideration. His argument is as follows: “It cannot certainly be said that the discourse of our Lord has no reference to the event he desires to find in it. Nay, (THEREFORE?) he Mr B. is fully satisfied for his own part, that the principal reference is to that event, viz. the future siege, &c.” I doubt not that Carlyle and Taylor have quite as good reasons for rejecting the Bible. “There have been many religious impostures in the world, (will these wretched men say,) and it cannot be certainly said (a priori) that Christianity may not be one of them. Nay, for their parts, they are *fully satisfied* that Christianity is an imposture.”†

I proceed, however, to show in the next place, that while the scheme and the reasoning of Mr Burgh are (as we have seen) on the one hand marked by a presumptuous spirit of contradiction to the words of our Lord himself, they do, on the other hand, contain in them the strongest evidence of the profound Theological and Prophetical ignorance of the learned Lecturer.

Let it then be observed, in order to prove what I have now said, that there is not one syllable in the New Testament to lead to the conclusion that there shall be any National restoration of Israel to Jerusalem during *the present dispensation*. The

* Lectures, p. 138.

† Should any simple minded reader think this reasoning, including in it so impious a conclusion, put hypothetically, is too rash and bold, I must refer to St Paul’s reasoning as to the Resurrection in 1 Cor. xv., where, from the hypothesis of there being no resurrection, he shows that it follows, “*then is not Christ risen, and if Christ be not risen, then is our faith vain.*” This Apostolic example shows the lawfulness of such reasoning, although it should never be employed excepting where a strong necessity exists for it.

ancient Church did with perfect accuracy maintain that this captivity shall continue to the end.* They indeed saw this clearly announced in the Prophecies of Daniel ix. 27. which may, in strict conformity to the Hebrew, be rendered, “*and upon the border (or the battlement, i. e. of the temple) shall be the abomination of desolation until the consummation, (or end,) and that determined, shall be poured on the desolator.*† They also read the same thing in 1 Thes. ii. 16. where the Apostle says, that wrath is come on them (the Jews) not as our translators render it, *to the uttermost*, but *εἰς τέλος*, of which the strict rendering is, *unto the END*, as the Syriac here has it, *עדמא לחרתא* *usque ad finem*, and as Theophylact expounds it. It is, therefore, indisputably true, that the desolation of Jerusalem continues *unto the end of the age or dispensation*.

Now, from our Lord’s words in Matth. xiii. 39, it is no less manifest that *the end of the age*, synchronises with the HARVEST. *The harvest is the end of the age*. It is at this time that the wheat is to be gathered into the Lord’s barn, and the chaff burnt up with unquenchable fire. Moreover, all Scripture, and in an especial manner Rev. xiv. 14. makes it evident that our Lord comes *personally* for these ends. His advent is, therefore, *at the end of the age*.

But, from 2d Thess. ii. 1, 3, 8, it is altogether certain that the revelation and reign of the MAN OF SIN are *before* the coming of the Lord, and our gathering together unto him; and as the advent has been proved to be at the end of the age, it follows that the revelation and reign of the Man of Sin, which are before the advent, are also *before the end of this age*, and therefore they are *during this age*.

We arrive at the very same conclusion, by a close examination of the seventh chapter of Daniel; for it is manifest that the reign of the Little Horn of the fourth Beast, and the *three times and half* which measure his reign, belong to *this age*, or the *Times of the Gentiles*; seeing that it is said in ver. 21, 22, that the *horn made war with the Saints, and prevailed against them until the Ancient of Days came, and judgment*

* *ἕως συντελειας καθεξει αυτους ἡ δουλεια αὐτῆς*. This captivity shall hold them to the end—Chrysost. Works, Vol. I. p. 651, Benedictine Edition. It is true that neither Chrysostom nor some others of the Fathers seem to have seen the restoration of Israel, which is to take place in the *age to come*. Still, as far as they did see, they reasoned Scripturally.

† The desolator is the Fourth or Roman Empire. When this Empire destroyed, and not before, the desolation of Jerusalem ceases.

was given to the Saints of the Most High, and in ver. 25, 26, the time, times, and dividing of time, or three times and a half, do clearly end when the judgment begins to sit. From both these passages, it is evident to demonstration, that the Horn reigns with undisturbed sway, till the coming of the Ancient of Days, and the sitting of the Judgment, and *no longer*. But the coming of the Son of Man with clouds, is *after* the Judgment has begun to sit, (ver. 13,) therefore when He comes the period of the reign of the Horn is *over*, and all that remains is to finish the work of its destruction. And since it has already been proved that the coming of Christ is at *the end of the age*, and it has now been demonstrated that when he comes, the reign of the LITTLE HORN, the same as the MAN OF SIN, is over; it follows that the reign of the MAN OF SIN being over at the end of the age, his revelation and reign do both take place *in this age*.

But, it has already appeared, that during the whole of *this age*, and until *the end*, Jerusalem and its Temple continue desolate; therefore when the MAN OF SIN is revealed, and reigns, the Literal City and Temple have no existence, and Mr Burgh's dream that the Man of Sin is to sit in the Literal Temple of Jerusalem, is proved to rest on a complete ignorance of the prophetic times, and vanishes in air.

Before leaving this branch of my argument, I shall just notice some inconsistencies and mutual contradictions in Mr Burgh's statements, though after the full exposure of his scheme, which has already been made, it is, perhaps, almost unnecessary. We find him saying in one place, that the Antichrist *shall destroy the city and the sanctuary*,* and in other places, that he is to *sit in the temple or sanctuary* during the desolation of the city and people.† How he is to sit in the Temple, if the Temple be destroyed, he has not explained.

He tells us, that the times of the Gentiles mentioned by our Lord, are the 1260 days of the personal Antichrist, that is, a period of three literal years and a half. According to Mr Burgh then, *three years and a half* measure the duration of the treading down of Jerusalem by the Gentiles, which is spoken of by our Lord in his prophetic discourse.‡!!! And yet after his sending out to the Public this nonsense, there are to be found persons who seriously hold up Mr Burgh as an eminent Interpreter of Prophecy!

* Page 152.

† Page 138.

‡ Lectures, p. 138, 9, 140.

IV. The fourth head of argument of Mr Burgh to prove that Popery or the Papacy is not the MAN OF SIN, rests upon the words of 2 Thess. ii. 9, *Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness.*" He spins out this argument through eleven tedious pages ; but it may be briefly comprehended in the limits of the following syllogism.

The power and signs and wonders of the MAN OF SIN, are to be real miracles, wrought by the immediate power of Satan ; but the miracles laid claim to by the *Papacy* are not real, but counterfeit miracles ; therefore the *Papacy* is not the MAN OF SIN.

Now we have seen that in his *second* head of argument, the Reverend Lecturer endeavours to rebut the charge that the Pope sits as God in the Temple of God, on the ground that the Pope himself denies the charge. We point out this fierce and haughty Priest launching his sentences of dethronement, and his Anathemas, against the highest of the kings of the earth—abrogating and cutting off the commandments of God, and in effect exalting himself against the Most High, by striking one of the Ten Commandments out of the Decalogue ;—and we exhibit him returning from his *Aceldamas*, or fields of blood, reeking with the blood of thousands, and ten thousands of the saints and martyrs of Jesus.* Mr Burgh meekly and humbly puts the question to him, "Does your Holiness shew yourself to be God?"—"O fy, no such thing—"It is all a lie of that Arch-Heretic Luther and his followers. "I am no other than a meek and lowly servant of God, the vicegerent and representative of Jesus the Lamb of God." The Reverend Lecturer now turns round to us, "You see, Gentlemen, you labour under some mistake ; *candour and a love of truth* will concede that your description outdoes even the awful wickedness of the pretensions of the Pope.† His Holiness, *whatever folly and falsehood there be in his pretensions,‡* must yet be judged by his own language and that of the Church of Rome.§ You now see that you leave it in his power to accuse us of exaggeration in preferring charges, of which he is really unconscious, and which he can most truly and unequivocally not only deny, but disprove."|| O far be it from him to say 'I am God.'—Does not he, does not

* See the evidence of this in Ch. VII. of this Work.

† Lectures, p. 60.

‡ Ibid.

§ Ibid. p. 62.

|| Ibid. p. 63.

“THE CHURCH *acknowledge Christ to be the invisible Head?*
 “Gentlemen! Verdict of NOT GUILTY must be returned on this
 “charge; his Holiness is *really unconscious* of guilt—he is a
 “perfect Lamb!!!”*

At length, however, we arrive at that part of the character of the MAN OF SIN, that his coming shall be after the working of Satan, with all POWER, and SIGNS, and LYING WONDERS. Here the pretensions and language of the Papacy are in exact accordance with the prophetic description, since in every age the Romish church has laid claim to miracles, and boasted of them. We at length, therefore, anticipate from the learned Lecturer a ready acknowledgment that on this count of the indictment the Pope is *guilty*, and that the verdict of *guilty* should be recorded. “O no, (says Mr Burgh,) you are mis-
 “taken. It is against all the maxims of law to allow his
 “Holiness to criminate himself. The miracles of Papal Rome
 “are not real, but pretended miracles. Therefore, on this
 “charge also, let the verdict be NOT GUILTY—I am deter-
 “mined to have it so. His Holiness works no real miracles,
 “therefore he is not the Man of Sin whose miracles are *real*
 “and not *pretended*.” It thus appears, that in order to acquit the Papacy of the former of these two charges, that the Pope sits as God in the Temple of God, the affidavit of the Pope is received as *true*—and in order to acquit the Papacy of the last charge, that its coming is with all power, and signs, and lying wonders, the affidavit of the Pope is rejected as *false*. Or to express the result in different terms,—in the one case, the pretensions of the Pope are received as complete evidence of his *innocence*, and in the other, the pretensions of the Pope are refused to be received as evidence of his *guilt*. And let the reader judge whether such reasoning as this be most consonant to the guilelessness of the true disciple of the Reformation, or to the tortuous sophistry of the school of Loyola?

* The exquisite employment of IRONY by the Prophet Elijah, 1 Kings xviii., and by the Apostle Paul, 2 Cor. xi. 19, justifies its use by us in the cause of truth and righteousness; and I frankly confess, that it is only by resorting to this figure of Irony, that I am able to suppress the indignation which I feel in seeing Protestant Clergymen betraying the cause of the Reformation into the hands of the Jesuits. The words in this ironical dialogue, which are printed in *Italic*, are those of the Reverend Mr Burgh, with no other alteration than sometimes the singular pronoun *he* for the plural *they*.

I observe, in the next place, that all the arguments of Mr Burgh under this, his 4th head, rest on the assumed fact, that none of the Papal wonders have been real miracles effected by the power of Satan. This fact I will not grant, as that Church has in every age made her boast of miracles, so I doubt not that some of them have been wonders effected by the power of Satan as real as those of the magicians of Pharaoh.

Once more, the very appearance of a Christian Bishop exercising such powers as the Pope, and wearing out the Saints of the Most High—butchering them by thousands, yea, hundreds of thousands—and the very fact of the transformation of the once chaste spouse of Christ into a Harlot, drunken with the blood of the Saints, are themselves the mighty working of Satan, with all *Power* and *Signs* and *lying Wonders*, and with all *deceivableness of unrighteousness*—and so thought the Apostle John when beholding the Whore he *wondered with great admiration*. And if Protestant clergymen, *so called*, are blind to these wonders, and ask for other and greater miracles, it is plain that they feel and reason in a manner utterly opposed to the mind of the Apostle. Like the Pharisees of old, they refuse to discern the signs of these times written as with a sunbeam in the present character of the Church that calls herself Catholic, and they ask *a sign from heaven*. Professing to be the ministers of a Church, the Fathers of which were led to the stake with the testimony in their mouths that Rome and the Pope are Babylon and the Antichrist, they have fallen from the faith of their Fathers, and are, by denying the testimony of *the sure word of Prophecy*, against that idolatrous Church, practically taking part with her, and preparing an extensive apostasy in the Protestant Churches. They are, in effect, giving up the very gates of the citadel, of which they are the constituted defenders, to the enemy.

It is not my intention to follow Mr Burgh through his remaining heads of argument, as I have said enough already to lay his scheme in the dust. In his 5th head, he considers “The effect to result from this working of Satan, viz. *the producing of fatal delusion, and the certain and irretrievable damnation of all unbelievers of that time*. Is this (he afterwards asks) then true of Popery? Is every soul that is or necessarily has been ever connected with that system necessarily damned? Or, to put the question in another form, if Popery be the instrument to seal up the condemnation of all who believe not the truth, why are not *all* unbelievers brought under its power? And how is it that the worst forms

“ forms of infidelity—Deism, Socinianism, Arianism, and Rationalism, are not included?”

The answer to this is, that when it is said, 2 Thess. ii. 12, *that they all might be damned which believe not the truth*, it is no more implied that all the sinners on earth are at that time included in the worshippers of the MAN OF SIN, than that the *all liars* of Rev. xxi. 8, include every individual that shall have a part in the lake of fire. The *all* in both passages is emphatic to manifest the peculiar hatred which is in the mind of God against a lie.*

I shall observe further, that God is exceeding long suffering. There has been a people in every age hitherto who have been *in* Babylon but not *of* Babylon.† But we doubt not that all who continue in her after the last solemn call to come out of her, shall to a man be damned—and to this final hour the emphatic declaration in 2 Thess. ii. 9—11, probably has an especial reference, including also all in every age who have been *of* Babylon. I am very sceptical as to the truth of an opinion now widely prevalent, that the last form of the Beast of the Apocalypse shall be open infidelity. I rather believe that the Jesuits shall yet arise for a short moment with tremendous power, and that through their agency the whole of the Western Empire may once more assume the external aspect of bigotted Popery. It is at any rate demonstrable from the Scriptures that the Papacy survives the destruction of Babylon, its seat, for we find the False Prophet at the battle of Armageddon, in strict alliance with the Beast, after the judgment has been executed on Babylon.‡ And now the Jesuits are at work throughout all Europe, and we fear especially in the cabinet of its once Protestant kingdom, to prepare for that day.

Mr Burgh's 6th head of argument I pass over, as it really is unworthy of notice, and having already considered in anticipation some of the leading thoughts in his 7th and last head, I shall content myself with as brief a notice as possible of what remains of it.

He confesses that he is not able to speak decisively, as to what letteth or hindereth the manifestation of the Man of Sin.§ Now, whatever the obstacle was, which did hinder that

* There is a good answer to this objection in a Paper by W. D. in the Dublin Christian Herald for September 1833, Vol. IV. p. 198—9.

† Rev. xviii. 4.

‡ Rev. xix. 1—3, 19, 20.

§ Lect. p. 92.

manifestation, we are assured by the Apostle Paul that it was *already in existence* when he wrote his second Epistle to the Thessalonians. Moreover, it was not only in existence, but all mystery as to what it really was had been removed.—

That which now restraineth YE KNOW. For the mystery of iniquity already inwardly worketh, ONLY TILL HE WHO NOW RESTRAINETH be taken out of the way.†* Not only had the person of him who withheld the revelation of the Man of Sin, been identified, (to use a figurative and legal phrase) to the minds of the Thessalonians, but there is a perfect unanimity of sentiment and testimony among the Ancients, as to what this withholding or restraining power was,—they all declare it was the *Roman Empire*. Thus Tertullian on the words, *he who letteth will let until he be taken away*, says, “Who (is this) “but the *Roman State*, the departure of which, when it is “scattered among ten kings, shall bring in Antichrist, and “then shall the WICKED ONE be revealed.”‡ Chrysostom, in his 4th Homily on 2 Thess. on the words, *only till he who now restraineth be taken out of the way*, says, “that is, the “*Roman Empire* (which) when it is taken away, then he shall “come.”§——In like manner, Theophylact, in his commentary on the same verse, tells us, that *he who withholdeth* is the *Roman Empire*. Similar testimonies might be quoted from Cyril of Jerusalem, and Lactantius, and one from Jerome has been produced in the 5th chapter of this work.||

The Rev. W. Burgh, whose scepticism always begins, where the doubts of the brightest luminaries of the Church in past ages end—and who is confident only in rejecting all that Reformers and Martyrs have received as the testimony of God, and in building up the interpretations of the Romish Doctors, does of course refuse to receive on the testimony of the Fathers, that what hindered the revelation of the Antichrist was the *Roman Empire*; or, to speak with greater propriety, he dexterously withholds from his more ignorant readers, the knowledge of the fact, that such a testimony can be produced, or that it exists—and, on the contrary, by the forms of ex-

* So the words *Και νυν το κατεχον οιδατε*, may be properly rendered.

† I here follow the translation of Dr M'Knight.

‡ Tertull. De Resurrect. Carnis. cap. xxiv. Oper. p. 413. Cologne, 1617.

§ Τουτιστιν η 'Ρωμαικη όταν αρθη εκ μισου τότε εκεινος ηξει. Chrysost. Oper. Tom. ii. p. 530. Edit. Benedict. || See page 46.

pression which he carefully selects on this point, he would lead them to suppose that they who believe the withholding Power to be the Roman Empire, are those, and *those only*, who interpret the Man of Sin to be Popery; from which number the Fathers are necessarily excluded, seeing that they lived before the developement of the Papal system, and therefore could not conjecture that such a system was to arise; and that I do not, here strain the words of Mr Burgh beyond their proper meaning, will appear from the words themselves. "As to that which letteth or hindereth I am not able to speak so decisively. *Those who interpret the Man of Sin to be Popery, say that it can only be the Pagan state of the Roman Empire* which stood in the way of the rise of that new power—but rejecting, as I feel constrained to do, that interpretation altogether, I look of necessity for something which lets or holds back the revelation of Antichrist," &c.

It is self-evident that Mr Burgh here withholds from his readers the fact of the existence of the testimony of the Fathers, which is brought forward in the preceding page; and as nineteen out of twenty who read such works as that of Mr Burgh, are persons either utterly ignorant, or having no information beyond the ephemeral religious literature of the day, all such readers of course take it at once on the authority of this Reverend Lecturer, that the idea of the Roman Empire being the withholding power intended by the Apostle, belongs only to the *Protestant school* of Prophetic interpreters, whose conclusions Mr Burgh is endeavouring to overthrow. It cannot, therefore, fail to be observed, that while Mr Burgh has so expressed himself in the above passage as to render it impossible to charge him with the assertion of *a direct falsehood*, yet the effect upon the mind of simple and ignorant readers, is just the same, as if he had said that which is utterly false, viz. that no other testimony can be produced for the fact, or the opinion, that the Roman Empire was what restrained the revelation of the Man of Sin, than that of certain modern writers, whereas we have the powerful and united testimony, of every one of the ancients who have touched the prophecy of the MAN OF SIN, and therefore the tradition of the whole ancient Church, derived from the Apostolic age, that the then existing Roman Empire was that power.

On the other hand, however, when the sentiments of the Fathers happen to favour the scheme of this Reverend Lecturer, there is no backwardness on his part in quoting them. Thus, with respect to the character of the Antichrist, (while we say that it

was not possible they could form an accurate opinion of it, seeing that Antichrist was not yet revealed,) it is not denied that such opinions as they did form, were in unison with those of the Romish Church and of Mr Burgh; that is, they believed that the MAN OF SIN was to be an individual man. We find, accordingly, that in different passages of his Lectures he supports his own opinions on this point, by a reference to the first Christians and early writers.* He even quotes the first of the two passages from the Commentary of Jerome, which are given in the 5th Chapter of this Work.† But he takes especial care to avoid any mention of the *second* of those passages, being the words of Jerome in an Epistle to Gerontia, written when he had heard of the taking of Rome by Alaric, *He who hindered is taken out of the way, and we consider not that Antichrist is at hand*—although these words are quoted both by Mede and Bishop Newton, and therefore Mr Burgh could not be ignorant of their existence.

Having thus manifested his impartiality and love of truth, by quoting the sentiments of the Fathers in favour of his own scheme, upon that, viz. the character of Antichrist, with respect to which the Fathers were not, and could not be, competent judges, seeing that Antichrist was yet future; and by a guarded silence as to that part of the testimony of the Fathers and the whole primitive Church,‡ which is destructive of his scheme, and which relates to what the Fathers and the primitive Church, were most competent judges of, seeing that it was already in existence in the Apostolic age, and was well known to the Thessalonians, and must in the very nature of things, and from its transcendent importance, have been handed down in the Church by oral tradition, till, towards the end of the second century, it was committed to writing by Tertullian—having thus rejected, and, as far as in him lies, suppressed all the light which is derived from this body of tradition and ancient testimony, Mr Burgh is compelled, in *the first place*, (as has already been seen) to acknowledge that he “cannot speak “so decisively as to that which letteth or hindereth,” and he thus enables us to throw back on himself with tenfold recoil, his own unrighteous jeer against the Protestant interpreters in

* P. 56, 89.

† See p. 46.

‡ In the Liturgies of the earlier ages, the Church prayed for the preservation of the Roman Empire, because they knew that when it fell, Antichrist would be revealed.

another place: "But are we *a guessing* at the meaning of "fulfilled prophecies! What! no more than *a guess* after the "event has transpired which constitutes prophecy in the retro-spect *evidence of the inspiration of Scripture!* This is, "indeed, to deprive it of all end or utility."*

But it is the righteous ordination of God, that they who love not the light, shall embrace darkness, instead of the light which they have rejected. From the state of uncertainty in which we have just left the Reverend Lecturer, he, in the *second place*, makes a sudden leap to *a feeling*, that what letteth or withholdeth, "can be nothing else than that which detains the "Lord Jesus himself in the heavens and retards the revelation "of his kingdom and glory." A marvellous leap this surely is! So then that which holds back the dark counsel of Hell, is the self-same thing as that which retards or holds back the revelation of the Holy and Blessed One! Still, however, 'till Mr Burgh tells us what this potent all-pervading *spell*, or *principle*, or *person*, or *power*, is, which exerts an influence equally and simultaneously restraining, the manifestation of darkness and light, of the Wicked One and the Lord of Glory, we must remain in utter ignorance. But do we not rather see in this *feeling* of the Learned Preacher, how evident it is, that these men, who are so filled with confidence in their own wisdom, as to reject the evidence of prophetic fulfilment, which satisfied the minds of the Martyrs and Fathers of the Reformation, and the wisest men and deepest students of the following ages, are left to give forth such absurdities, instead of the truths they have rejected, as to make it manifest that the light which is in them is darkness?

Thus, Mr Granville Penn, who was the first writer in the present day who rejected the Protestant exposition of the Prophecies respecting Antichrist, and whose interpretation of the Little Horn we have already laid before the reader,† actually published a book replete with learning, to prove that the expedition of Napoleon Buonaparte to Russia, was the fulfilment of Ezekiel's Prophecy of Gog!!! - Whether Mr Penn's discovery respecting Gog, or Mr W. Burgh's *FEELING* as to that which at once holds back the Antichrist and the Lord himself, do rise highest in the scale of excellence, I pretend not to determine. Let the wise make the calculation and decide.

* Lect. p. 119.

† See p. 7. of App.

These strictures have already been spun out to a length, which I was far from contemplating, when I entered upon this most ungrateful, though most necessary task ; but I must still trespass a little longer on the patience of the reader, while I enter upon a brief examination of certain passages of Mr Burgh's Lectures on the Advent, wherein he seems to eat his own words, and to admit that in a *subordinate* and *secondary* sense, Popery, or the Papacy, did fulfil the Prophecies concerning Antichrist. And that Mr Burgh does, in appearance at least in these admissions, eat his own words, will be made evident to the attentive reader.

Thus, we find him, at the top of p. 93, *rejecting that interpretation* (which refers the Man of Sin to Popery) *altogether*, and at the bottom of the same page, in answer to the questions, "Where shall we find a prophecy of *popery*? and "you surely believe that *popery* is the subject of prophecy?" returning the answer,—“I answer, it will little affect the present argument, whether we say or not that *popery* was foretold. It is clear to me that *here*” (viz. in 2 Thess. ii. 1—15, which is the text of his Lecture) “it is *not foretold*.” Two pages after the above words, we however find him reasoning as follows :—“The great lesson to be learned, as it appears to me from the history of Popery is, that a *form of Religion* can be so bad, so opposed to the Gospel of Jesus Christ as it is. When we want to form a notion of the utmost violence and extreme opposition of Satan to Christianity, we straightway imagine a spread of infidelity ; but *Popery* should teach us otherwise. It should show us that the worst enemy Christianity has yet had to encounter, was a Religious system, compared with which, Infidelity and Atheism are as nothing. In this view, I look on *Popery* to be the model and delineation of what Anti-Christianity will be, when matured under the Man of Sin, and *so strong do I conceive the likeness to be*, that I can easily account for its having led so many to conclude, (particularly as nothing else of the same kind was expected,) that the *Man of Sin* and his working was *Popery itself*. In this view, and considered as a *primary, specimen fulfilment* of the prophecies of Antichrist, we shall find enough of mention of *Popery* in the Scripture, and I have no doubt that as long as it was the *great and present error*, the Church was permitted, and without violence to the truth, to apply to it those prophecies. That time is, however, now gone by. Popery's

“ day is past,”*——“ but resume her former power in her former character, she never will; and if so, it is time we should cease the application of prophecies in a sense which, if they once had, they now have no longer; and see them in their application to events, which, even on the supposition of such primary fulfilment, constitute their ultimate end and object.”†

The first thing that must strike discerning readers in comparing the passages now quoted, with those to which his attention was directed before, is their gross and palpable inconsistency. What, for example, can be more contradictory than in p. 93, to *reject altogether* the application of the Prophecies of the Man of Sin to Popery, and in p. 95 to affirm, that as long as Popery was the great and present error, the Church was permitted, *without violence to the truth*, to apply to it those prophecies; and again to say that those prophecies *once had a sense* which they now have no longer. This is to introduce the very principles of *Jesuitism* into the interpretation of the eternal word of the Lord, by affirming it to have one sense to-day, and another to-morrow.

It may, however, be remarked in the next place, that in the interpretation of the Discursive Prophecies of Isaiah, Jeremiah, &c., though not in that of the Symbolical and Chronological predictions of Daniel and John, we unquestionably do, under certain guards and limitations, admit a *primary* and *ultimate*, a *typical* and *antitypical* fulfilment of Prophecy. What are the guards and limitations by which we retain this principle within the bounds of sobriety, and prevent it from running wild into the regions of imagination, and from reducing the oracles of the living God, to a level with the quibbles and conundrums of the Delphic responses, I shall now endeavour to lay down with the utmost possible brevity.

I observe, then, that in general and doctrinal Theology, we find the Adam of the economy of *Creation*, is exhibited to us, as the type of the Adam of the economy of *Redemption*. There are not then two Adams in one and the same dispensation, for if there were, confusion, and not harmony, would be the result. In like manner, David the Man of War of the Levitical Church, is the type of the true David of the New Covenant. Solomon, the peace-establishing king, the builder of the Typical Temple, the type of the New Covenant Solomon, the Prince

* Lectures, p. 59.

† Ibid, p. 96, 7.

of Peace in his millennial reign—Melchisedec of the Patriarchal age, the type of the Melchisedec of the Age to come—The Aaronic High Priest, a type of Christ ministering in the Sanctuary not made with hands.

Turning now from doctrinal Theology to Prophecy, the same general principle is observable. The Babylon of the Ancient Church is a type of the Babylon of the New Testament. There are not two Babylons in one dispensation. So the Assyrian, the Amalek, the Egypt, the Sodom, of the dispensation of Sinai, are the types of the Assyrian, the Amalek, the Egypt, and the Sodom of the new economy.

Carrying along with him this simple and lucid principle of theological and prophetic truth, the judicious reader will at once perceive that Mr Burgh's double application of the Prophecy of the Man of Sin, in a primary sense to the Papacy, and in an ultimate sense to a power not yet revealed, is in direct contradiction to it, inasmuch as he supposes both fulfilments of it to belong to the one dispensation, which intervenes between the ascension of Christ and his second advent in glory. Readers, whose minds are exercised in such investigations, will also easily perceive that no departure from the above principle of interpretation is admissible, since, if two different and discordant fulfilments of one and the same prophecy be admitted within the same period or dispensation, it deprives the Prophetic word of that which is its chief glory, namely, the certainty and definiteness of its application to the event. Let us, for example, for a moment suppose that the prophecy of our Lord's sufferings and death were capable of being applied, even in a secondary sense, according to the Jewish interpretation, that is, to the sufferings of their nation, we shall at once see that it would deprive it at once of its irrefragable force, in proving our Lord to be the promised Messiah.

Again, if we admit the principle, that one and the same prophetic annunciation may be fulfilled more than once in the same dispensation, where is the limit to be assigned to this principle? If a double fulfilment be possible, why not a treble, why not a seven fold?

But the effects of the introduction of this principle cannot be better exemplified than by turning to the pages of Mr Burgh himself. Asserting, as he does, that the principal and ultimate reference in the first part of our Lord's prophetic discourse in Matth. xxiv. and Luke xxi. is not to that event in which, according to the unanimous testimony of the Church

in all past ages, added to the unerring voice of history, it has been fulfilled, namely, the destruction of Jerusalem by the Romans, this Learned Lecturer is actually led to the conclusion, which he openly avows,* that the times of the Gentiles for the treading down of Jerusalem,† are a period of *three literal years and a half!* Now, here is darkness like that which brooded over Egypt, and which may be felt.

Moreover, when Mr Burgh tells us, that it is time that we should cease the application of prophecies *in a sense, which, if they once had, they have now no longer*, he must mean one of two things, either that the word of God changes its sense, or that the Papacy has changed its character. If the last be his meaning, then we assert that it is utterly false; and in proof of its being so, I refer to the late Encyclical Letter of the Pope. Further, to suppose the Pope once to have been the MAN OF SIN, and now to be so no longer, would be to hold that in one sense at least, the MAN OF SIN has been *abolished* before the coming of the Lord, which would be flatly to contradict the words of the Apostle, *whom he shall destroy with the brightness of his coming*. If, on the other hand, the Reverend Lecturer means to embrace the former side of the dilemma, and to affirm that the word of God changes its sense, we say it is direct and awful BLASPHEMY; seeing it is the highest affront we can offer to our fellow-men, to assert that their words change their meaning according to the exigency of the moment.

It is however evident, that the concession of a primary or subordinate fulfilment of the prophecies of the MAN OF SIN in the Papacy, amounts to nothing even in the mind of Mr Burgh himself. Else why at the very time that he grants it, does he tell us that he *rejects altogether* the interpretation which affirms the Man of Sin to be Popery?‡ Why do we also find such expressions as *the Man of Sin is not Popery*,|| —the Man of Sin *is not the Pope*,§—“it is only by weakening the force of the passage that it is EVER made applicable to the Pope.**—Should it appear that the Beast is not Popery, neither is the Man of Sin.†† “It is clear to me, that “*here Popery is not foretold.*”‡‡ Now, after expressions so often repeated, denying the Man of Sin to be Popery, or the

* Lect. p. 139, 140, compared with 152, 153. † Luke xxi. 24.

‡ Lectures, p. 92, 93. || Ibid. p. 58. § Ibid. p. 59.

** Ibid. p. 61. †† Ibid. p. 84. ‡‡ Ibid. p. 93.

Pope, it is mere mockery on the part of the Reverend Lecturer to affect, in the excess of his candour, to grant that “considered as a primary, specimen fulfilment of the prophecies of Antichrist, we shall find enough of mention of Popery in the Scripture.” This also, at the very time that he abstains from telling us of any one passage of Prophecy, which clearly and specifically refers to Papal Rome, and endeavours to deprive us of every passage, which in the unanimous view of an host of illustrious men of the Church of God, the least of whom would be utterly dishonoured by being compared in power of Scriptural reasoning with Mr Burgh, does apply to Papal Rome, and Papal Rome only.

The deliberate purpose of Mr Burgh, being to overthrow the whole scheme of Protestant interpretation, root and branch, I am compelled to think that in all these indefinite admissions with respect to Popery, he is not in earnest; and that they are held out as *a lure*, for the purpose of bribing and entrapping the judgment of unwary Protestants to embrace his scheme. But we reject with abhorrence the proffered bribe.—The coin is not of the gold of Ophir. It is brass thinly gilded over with the sophistry of the Lecturer. It is a very lie. We will not barter away the truth, and will accept of no *subordinate* reference of the Prophecies of Antichrist to the Papacy, since the Pope is the Man of Sin and Son of Perdition, in deed and in truth.

The scheme of Mr Burgh being once embraced, forthwith comes the Jesuit, and tells us, “Your blessed and glorious Reformation, as you are wont to call it, is then at length exposed in its true colours, and by one of yourselves—no less a personage than the Rev. W. Burgh, of Dublin—it has been clearly proved that the Reformation, so far as based upon the interpretation of Prophecy, is a lie. And as the Lord himself tells us that the Devil is the father of lies, it necessarily follows, that thus far the Reformation is from the Devil. And if at least half of it be from him, it is not possible that the other half can be from God. It is now undeniably proved that the Cranmers, and the Latimers, and the Riddleys of your Church, bore witness to a lie in the flames of justly merited punishment.—Return then, ye erring and backsliding children, to your Holy Mother, who, with outstretched arms and a bosom heaving with maternal tenderness, is ready to embrace you. None of her wholesome severities in the ages that are past had any other object than the salvation of the wretched men who erred from the

“ fold of the good Shepherd, OUR MOST HOLY LORD THE POPE.*
 “ Her bowels of compassion now yearn over her children of
 “ the Protestant Churches, and she gladly welcomes such
 “ powerful auxiliaries to this her motherly call, as have lately
 “ arisen in the person of the Rev. W. Burgh, the Rev. S. R.
 “ Maitland, and certain other clergymen of the English
 “ Church, viewing it as the harbinger of that happy time
 “ when all her stray sheep shall return to her fold.”

I earnestly beseech the reader, that he may not think that there is aught of burlesque in the foregoing hypothetical address put into the mouth of a Jesuit. If once the Protestant Churches were to lose their hold of the sure word of Prophecy, by giving heed to such views as those of Mr Burgh, it is my belief that the Reformation itself could not stand. Yea, it would be forsaken of God, as a just judgment for its having forsaken and denied the *witness of Jesus* against Papal Rome. I fear, therefore, the address of the Jesuit would in that case be too true a picture of that which would follow.

But the reasoning of Mr Burgh is weighed in the balance, and found wanting. Accounting the great luminaries of the Church in past ages fools, and himself wise, he has set himself to overthrow the edifice of truth, erected by their labours, and witnessed by the martyred deaths of some of them.— But before he could succeed in this enterprise, it would have been necessary for him to raise up another Omar,† and commit to the flames the whole records of the history of thirteen centuries, wherein, as in a *looking-glass*, we behold the graphic identity of the PAPACY, with the MAN OF SIN and SON OF PERDITION. As it is; the result of this vain attempt has been to bring to light new evidence in support of the great truths he has endeavoured to demolish, and to show that these great men whom he accounted fools, were wise, and that he who counted himself wise, is most unwise.

There is, between the Prophecy of the MAN OF SIN and the history of the PAPACY, the relation of a likeness quite as exact as that which is discernible between the prophetic description of the meek and holy sufferer in Isaiah liii. and the history of the sufferings of Jesus of Nazareth. In refusing to see the

* See the Encyclical Letter of the present Pope, in which this title is assumed by him.

† The Caliph Omar, who commanded the destruction of the Alexandrian library.

former of these relations, Mr Burgh and the Romish Church are chargeable with the very same kind of dimness of moral and intellectual vision, as has been exhibited by the Jewish nation for eighteen centuries, and both the one and the other of these examples are pregnant with warning and instruction unto righteousness; manifesting to us that no evidence can produce conviction where the mind is determined to resist it. We may, however, discern a pleasing counterpart to this pertinacious spirit of scepticism, in the assured hold with which the humble and teachable mind is enabled to grasp truths, which are the furthest removed from the experience of common life. Thus, to the Protestant who has made himself acquainted with the evidence upon which we ground our certain persuasion, that the Papacy is the Man of Sin and Son of Perdition, the attempt of Mr Burgh to shake this great truth, and overthrow his faith, will appear to rest upon no firmer ground, than if the learned Lecturer had endeavoured to prove that no such empires as those of Babylon and Persia, of Greece and Rome, have ever existed, or that no such persons have ever lived as Luther or Melancthon, or any other well known characters of history.

ADDENDA.

THE evidence of truth is of a continually growing nature; and since these sheets were sent to the press, I have met with new evidence in support of the Protestant principles of interpretation, and in refutation of those adopted by Mr Burgh, in a quarter that I least expected it. In these pages, I have brought against the Reverend Lecturer the very grave and serious charge of his having given the right hand of fellowship to the Romish Doctors, in the interpretation of the Prophecies applied to Papal Rome by the Protestant Churches. But in looking through the testimonies produced from the more enlightened and spiritual members of the Romish Church, by Dr Drue Cressener, in his able and unanswerable work, A DEMONSTRATION OF THE FIRST PRINCIPLES OF THE PROTESTANT INTERPRETATIONS OF THE APOCALYPSE, I find that, on very important points, they approximate much nearer to the true principles of interpretation,* and are much further advanced in the knowledge of these principles than Mr Burgh, who is involved in far deeper shades of darkness than such men as the Jesuit Alcasar,† and Malvenda,‡ and Ribera,|| and Cornelius a Lapide,§ having in fact identified himself in his principles of interpretation with the very dregs of that Church, namely, Bellarmine, and the ultramontane or Italian Doctors. How are we to account for this, but upon the principle that no darkness is so great as that of those who willingly put out the light, or turn away from it? The above mentioned Spanish Divines of the Romish Church, never had the light of the Reformation; since, before it had time to spread in that kingdom, it was extinguished by the fires of the Inquisition.**

* I do not say they at all approximate to the truth in *applying* these principles.

† Alcasar was a Spanish Jesuit of Seville, where he died in 1613.

‡ Malvenda was a Spanish Dominican, who died in 1628.

|| Ribera was a Spanish Jesuit, who died at Salamanca in 1591.

§ Cornelius a Lapide, was a Jesuit, who died in 1632.—Du Pin does not say of what country he was.

** “The zeal of the Inquisition against the Jews, was inflamed by avarice; against the Reformers, by hatred and fear. The doctrines of the Reformation were spreading as rapidly in Spain, as in France and Germany. Charles V. had sent men chosen for their learning and eloquence, into the Empire and Low Countries, that by their preaching they might check the progress of heresy. Many of these men became themselves convinced of the errors and impostures of the Church which they were sent to defend, and returned to Spain to become the Apostles of the Reformation among their own countrymen. Among the converts were men of high rank, and many whose situation rendered them peculiarly exposed to observation and danger. Had not the Inquisition interfered when it did, said Paramo, heresy would have run like wildfire through Spain, so disposed were persons of all degrees, and both sexes, to embrace it. And another writer says, that had the remedy been delayed only a few months, all Spain would have been in a flame.”

They therefore have a sounder knowledge of some of the true principles of interpretation than the Pseudo-Protestants who have extinguished the light.

I proceed now very briefly to show that this is the case, by producing certain testimonies of these writers as quoted by Dr Cressener.

According to Mr Burgh, the Beast from the Sea, of Rev. xiii. is identical with the Man of Sin,* and therefore he is *an Individual Man*. On the other hand, the Jesuit Ribera affirms, that all Expositors have understood, that in every one of the seven kings in Rev. xvii. 10. are comprehended *a great many*—and “that it is not “unusual in Scripture by one King to signify *many* of the like “sort.”†

Alcasar in C. xiii. Apoc. Sect. 6. “By the Beast of the Earth (or “second Beast) *is signified a multitude of persons*, as well as by the “Beast of the Sea; as well the one as the other is the scheme of “a numerous *multitude*, and not of a single person, as in the 7th “of Daniel.”‡

Cornelius a Lapide, in cap. 13. Apoc. “The two Horns (of the second “Beast) as Joseph Acosta observes, (1. 2. de temp. Noviss. cap. 17.) “are marks of the *Episcopal dignity*: that is, of the Mitre or Episcopal Crown. The false Prophet, therefore, does seem to be some “Apostate Bishop and pretender to Religion. It is not, therefore, “the Mitre, but some *Mitred Apostate* that is here taxed, who shall “treacherously abuse these Horns of (the Lamb) Christ, to propagate the Sect of Antichrist.”§

Now, it will be seen, that this is *in principle* the very interpretation of the Protestant writers, who are generally agreed that the *second Beast* is the Pope. Mr Burgh does not himself, so far as I have been enabled to discover, offer any solution whatever of the meaning of the second Beast or False Prophet, but he does mention the above Protestant application of it to the Pope for the purpose of *casting ridicule upon it*.|| His scoffs have already, however, been sent back upon himself.¶

“In this great and effectual persecution, eight hundred persons were at the “same time apprehended at Seville. The prisons were not large enough to “contain them, and private houses were converted into prisons for the occasion. “The most exquisite tortures were used to force from them the names of their “associates in the faith, and these tortures were endured with such constancy, “that one of the Inquisitors said—these heretics had it written in their inmost “hearts, ‘*Thou shalt love thy neighbour as thyself*,’ for till they were almost “torn and cut to pieces, not an information could be extorted from them; and “many resisted the utmost torment that could be applied. The victims were “burnt by scores at successive (autos-da-fe) *acts of faith*.”

“The Romanists, proceeding upon the principle of exterminating heresy, did “their work effectually in Spain: if our bloody Mary, instead of dying provisionally as she did, had lived to the age of Elizabeth, the same work would “have been done as effectually in England. Every person whom they suspected “of favouring the doctrines of the Reformation was seized without respect to “sex or rank, and all whom they failed to terrify into a recantation were burnt.” Quarterly Review (Tracts on Spanish and Portuguese Inquisition) for Dec. 1811, pp. 332—335.

These are among the Records of History which the Rev. W. Burgh, a minister of one of the Reformed Churches, *forbids our referring to in the interpretation of Prophecy!!!* The above persecution was about the years 1559 and 1560.

* Lect. p. 119.

† Dr Cressener Demonst. p. 185.

|| Lect. p. 117—119.

‡ Dr Cress. Demonst. p. 146.

§ Ibid. 184.

¶ See p. 45. of this Appendix.

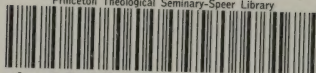
With respect to the Temple in which Antichrist is to sit, Malvenda contends, as Mr Burgh does, that it is the Temple of Jerusalem. "But Pererius, the Jesuit, upon the 7th of Daniel, quotes Theodoret, Damascene, and others of the Fathers, interpreting it of the *Christian Church*, for that, says he, is *the only true Temple of God*."*

In all these particulars, it is therefore plain that Mr Burgh is sitting in a darkness much more profound than the more enlightened Doctors of the Romish Church.

* Dr Cressener Demonst. p. 299. Pererius was a Spanish Jesuit, born in 1535. He died at Rome in 1610.

, THE END.

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